

48-1
17

LIBRARY

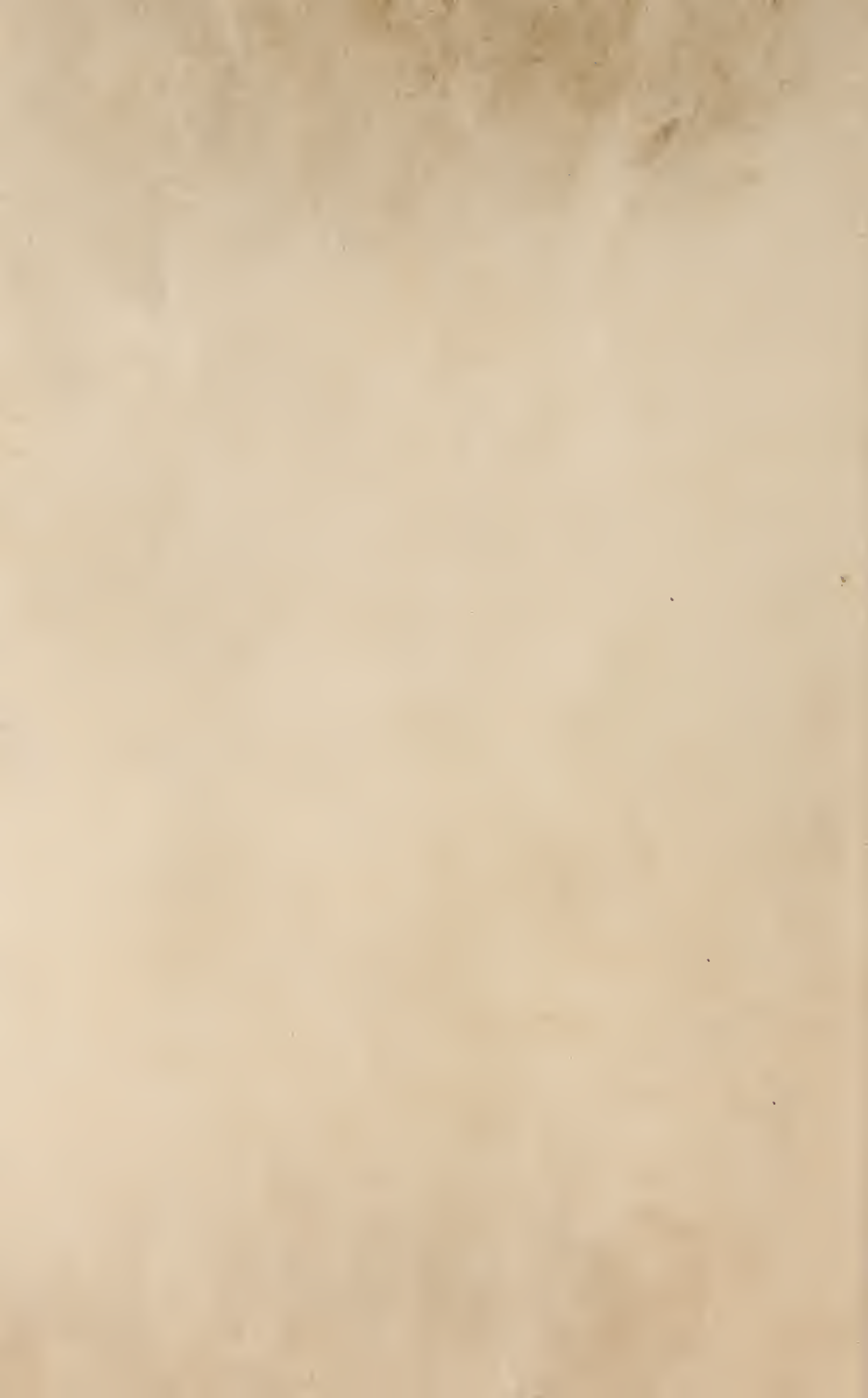
OF THE

Theological Seminary,

PRINCETON, N. J.

Case, Division, *I*
Shelf, Ser. *7*
Book, No.





THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,
AND
RELIGIOUS MISCELLANY :

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED
BRETHREN'S MISSIONS AMONG THE HEATHEN ; WITH OTHER INTER-
ESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 1.

FIRST QUARTER, 1849.

VOL. X.

I

EXTRACT FROM THE MINUTES OF THE SEVENTY-FIRST GENERAL
MEETING OF THE U. BRETHREN'S SOCIETY FOR PROPAGATING THE
GOSPEL AMONG THE HEATHEN, HELD AT BETHLEHEM, SEPT.
14TH 1848.

The meeting was opened with singing, and a prayer by the
President of the Society.

The thanks of the General Board of the Brethren's Mission
were returned to the Society for the last year's contribution of
\$4,800 to the missionary funds.

Since the last annual meeting, four members had departed this
life. Among these was the Right Rev. J. D. Anders, formerly
President of this Society.

One new application for membership was proposed and unani-
mously accepted.

The minutes of the meetings of the Board of Directors, and the
Report of the Treasurer, were read. From the latter it appeared,
that the Society is enabled this year, to give the increased contri-
bution of \$6000 to the general Mission funds.

A public address was delivered by the Rev. A. Rondthaler.

The report of the state of our Missions in New Fairfield and
Westfield was communicated.

The President of the Society announced, that on account of his
advanced age, he was on point of retiring from active service in
the Brethren's Church, and therefore declined receiving any votes
for re-election to his present office.

A resolution expressing most heartfelt thanks to the Right Rev.
A. Benade for the able manner in which he has during so many

years presided over the deliberations of this society, was unanimously passed.

The result of the votes cast for the various officers of the Society was read and appeared to be the following:—

President.—*Rev. C. F. Seidel.*

Vice President.—*Rev. J. C. Jacobson.*

Treasurer.—*Rev. P. H. Goepf.*

Secretary.—*Rev. H. A. Schultz.*

Assistant Directors.—*Brethren J. F. Rauch, C. D. Bishop, John M. Micksch, Benjamin Eggert.*

Auditors.—*Brn. J. F. Wolle, Matthew Krause, E. F. Bleck.*

The meeting was closed by singing a Hymn.

Amount of collection, \$38 56.

REPORT OF THE TREASURER OF THE U. BROTHERS'S SOCIETY,
FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, FROM
JULY 10TH 1847, TO AUGUST 21ST 1848.

RECEIPTS.

I.—Contributions from members of the Society. Collection on the day of the annual meeting 1847,	\$ 52 78	
From a member at Nazareth,	2 00	
“ Miss C. Siess, per Rev. E. Rondthaler,	4 00	
“ Members in Lititz,	14 50	
		\$ 73 28
II.—Interest moneys received,		
From Stocks,	\$ 1,558 50	
“ Bonds and Mortgages,	6,365 47½	
		7,923 97½
Off-Interest paid to Trustees of Theological Seminary,	1,200 00	
		6,723 97½
III.—Surplus of receipts from last years account		49 91½
		\$6,838 17½

DISBURSEMENTS.

I. Sundry Expenses.		
For commission to Mr. E. Peter Ohio	\$ 10 00	
“ Copying documents,	9 00	
“ Purchase of the Massacre ground in Ohio,	100 00	
“ Compensation of Treasurer,	100 00	
“ Sundries,	11 97½	
		239 97½
II.—Placed to Contingent Fund,		500 00
III.—Contribution to General Mission Funds,		6,000 00
Surplus of Receipts,		107 19½
		\$6,838 17½

REPORT OF THE DIRECTORS

of the Society for propagating the Gospel among the Heathen.—

(Read at the annual meeting Sept. 14th. 1848.)

In again submitting the annual Report of the state of our two Missions in New Fairfield and Westfield, we are fully aware, how meager of interest these reports are, in comparison with those from other regions of the Missionary labours of our Church. Other reports frequently contain much that is both interesting and gratifying, whilst we unfortunately, have but little of this character to communicate. Our Missions among the Indians do not belong to the flourishing ones. They are neither increasing in numbers nor growing in importance, but appear at this time, to have arrived at a kind of stillstand. Although traces of an awakening spirit of life, and cheering evidences that the work of grace is still going forward, are not wanting, still, it can not be denied, that sin is yet most powerful in the hearts of many, and that we have great reason to pray for a more general awakening among the Indians under our charge. We still continue to labour in hope. Our Missions among the North American Indians form the smallest part of the large and extended Missionary work which has been entrusted to our Church. Among the Two hundred and eighty eight Brethren and Sisters whom, at the close of last year, we find engaged at 62 different stations, only eight were stationed at the four Mission places among our North American Indians. Three were labouring among the Delawares at New Fairfield and Westfield, and five among the Cherokees at New Springplace and Canaan. And of the more than 60,000 souls at that time under the charge of these 288 Brethren and Sisters, not more than 500 belonged to the four Indian Stations in North America.

But shall we on this account let our courage fail, and draw back our hands from the work, because but few of the fruits fall to our share? God forbid! A thought like this would not be of a divine, but of a human character! We serve a Lord whose care and sollicitude extends as well to the few as to the many. Did not the Saviour repeatedly declare; "I say unto you, that likewise joy shall be in heaven and in the presence of the angels of God over *one* sinner that repenteth?" Does not this teach us how highly the salvation of even a single human soul is regarded in the eyes of our God, and what an important matter the true repentance and conversion of a sinner is to be esteemed? That which causeth joy in heaven, surely ought to be dear and of the utmost importance to us here upon earth. Therefore will we, in connection with our Missionaries, in future also continue to labour joyfully and diligently in the cause of our Indian Mission, and will consider ourselves most abundantly rewarded, if we succeed in winning, and if it be but one single soul, for the Redeemer which may "be bound in the bundle of life." And at the same time, let us pray more ear-

nestly ourselves, and exhort all our dear Brethren and Sisters far and near to do the same, that the Lord of the harvest cause us to find more labourers than has hitherto been the case, who are willing to go out and to labour faithfully in the as yet overgrown and thorncovered field of our Indian Missions, in the steadfast hope, that He in his own good time, will change this barren wilderness into a blessed and fruitbearing vineyard of salvation.

With reference to our two Delaware Mission Stations, the following notices may yet be added.

I. The New Fairfield Mission in Canada West.

Since June of last year, when Br. J. Regenass had retired from the service of this Mission, Br. and Sr. Jesse Vogler have been stationed there alone. According to our last letters, they and their children were enjoying tolerable health, Sr. Vogler having again recovered from a very dangerous attack of sickness incident to her confinement in March of the present year.

The usual public services were kept in the customary order and with regularity, and the meetings on the Sabbaths and festival days were well attended by all except those few who still continue their connection with the Methodists. The controversy with these concerning the use of our Mission lands, has not yet been satisfactorily settled.

It is a cheering fact, that the occasional expressions, as well as the general conduct and actions of several of our Indian Brethren and Sisters give us good reason to believe, that their faith in the Saviour is sincere and real, and of such a nature that it evidences itself in their daily walk and conversation. On the other hand much grace and patience is necessary to bear with those, who, after permitting themselves time after time to be drawn away into the service of sin, generally come back penitent as soon as troubles and distresses overwhelm them, and then accuse themselves most bitterly of their failings and transgressions. Thus for instance, the former interpreter, John Renatus, who had given himself up to a shameless life of profligacy, came to our Missionaries one Sunday last December and confessed: that being reduced to a state of despair on account of his wickedness, he had some time before taken his rifle and gone into the thickest part of the forest with the intention of putting an end to his miserable life. While sitting there upon a log and considering about his contemplated suicide, he thought it best in the first place to examine his gun, when much to his astonishment, he found, that it was not loaded as he had taken for granted when he left his house. This circumstance, which he regarded as a merciful interposition of Providence in his favour, made so deep an impression upon his heart, that he resolved to abandon his awful project and go home and commence a new and different course of life. Whether he has remained

steadfast in his good resolutions has not yet been reported to us. Confessions of sin and promises of reformation for the future are, however, most frequently made at those times when such poor sinners are cast down upon a bed of sickness and have the fear of death before their eyes. On this account it is greatly to be feared, that many make these seemingly repentant confessions merely in order that the Missionaries may pray over them and promise forgiveness of sin, as but too many alas, imagine this to be all that is necessary to ensure their eternal salvation. Hence it is very difficult in many cases to decide whether the sorrow evidenced, is that true and godly sorrow which worketh repentance, or the sorrow of the world which worketh death; He alone, the great Searcher of hearts, is capable of judgment in these matters and to Him we leave it entirely, while it must be our part, diligently and faithfully to exhort such miserable souls to true repentance and to guide them to the bleeding Redeemer who is the only source of salvation and of grace.

Among the deaths which occurred at New Fairfield, that of Capt. Snake, a member of the Episcopal Mission at Munseytown, deserves particular mention. He was for a length of time afflicted with the dropsy and had come to New Fairfield in order to be nursed and cared for by his daughter living there. Since his conversion and acceptance of Christianity he had led a very exemplary life. He was exceedingly grateful for the visits paid him by our Missionaries, and awaited his final release from the troubles of this life with truly Christian resignation.

On Epiphany, January 6th, Br. Vogler was rejoiced by a visit of the Missionary Beierlein of the Saginac Mission. Brother Beierlein was delighted to see for the first time an Indian congregation join in the celebration of the sacrament of the Lord's Supper which he partook with them whilst there. The object of his visit was to make himself acquainted with the method of instruction employed by our Missionaries, and also to obtain books in the Chipeway language. The Saginac Mission is located near a German colony which has lately been formed in Canada.

Br. Vogler not being able to attend regularly to the keeping of the Day-School on account of his numerous other duties, has taken a young man 19 years of age as his assistant. He is the son of one of his white neighbours, and has been receiving preparatory instructions in Br. Vogler's house during the past two winters. He promises to be very useful and to give general satisfaction. It is, however, much to be regretted that the parents do not see into the importance of sending their children to school, and hence are very remiss in this respect.

Whenever the state of the roads and the weather permitted, public service has been regularly kept every 4th Sunday in the Tecumseh school house.

The bands of Pottawatamie Indians who still wander about in

the neighborhood of our Mission seem entirely closed against the entrance of the Gospel, and unfortunately they frequently succeed in enticing our young people to take part in their heathenish dances and amusements. Br. Vogler, however, remarks that it is a gratifying fact that with this exception Drunkenness is of less frequent occurrence among our Indians than formerly.

The harvest of last year was very abundant, but of the potatoe crop a large portion was again destroyed by the rot.

The wood for the new Church which is to be built was felled during the course of the Winter, and it was expected that the building would be ready for consecration on the 13th of August.

At the close of the year, the Indian Congregation at New Fairfield consisted of 49 communicants, 21 baptized adults, 98 baptized children, 24 suspended from Church privileges, and 26 new people. Total 230 souls, being 14 more than at the close of 1846.

II. *The Westfield Mission, in the Indian Territory.*

Our widowed Br. Oehler having in accordance with his call again safely arrived at this mission in company with his sister from Ohio, Br. and Sr. Bachman set out from Westfield on the 21st of Sept. for their new place of destination at Hope in Indiana. At this time many of the Indians at Westfield were still fully determined to move back to New Fairfield, whilst others were as determined to remain in their present place of abode. On account of this diversity of opinion great excitement arose in the congregation,—indeed, the disputes ran so high, that they even threatened in several instances to bring about separations between man and wife. All this caused Br. Oehler no little trouble and distress. Though he himself was well convinced that it would be far better for *all* to remain, (especially as but few had the necessary funds for so long a journey,) still, in the situation in which he was, he could not resolve to persuade them either one way or the other. Whilst in this distress, he prayed most fervently to the Lord, that he would come to his aid and direct all things aright; very opportunely a letter from Br. Jesse Vogler arrived just then, in which he strongly dissuades the Indians from returning to Canada. The reasons and arguments advanced in this letter appeared so strong and conclusive, that as soon as it was communicated to the congregation, all resolved to abandon the project and to remain quietly at Westfield. The Helper-Brother Frederic himself, who had been the first to agitate this project for removal, was now the most active in persuading others to give up the plan entirely. The quiet possession of the land they now occupy appears to be more certain, and as the soil is exceedingly fruitful, their land can support them abundantly if they are only

willing to devote a little attention and work upon it. Diligence is however a rare virtue among them, and hence they can but seldom gather in a good harvest.

Peace and unanimity having now again been restored, the Meetings were attended more regularly, and many evidences were afforded that the word preached unto them was not without its attending blessings; and we are justified in saying, that in this distant station also, the Lord hath reserved unto himself a seed which remaineth faithful unto Him. But alas, there is at the same time no lack of such as are still enslaved by fleshy lusts and sin: and if any sins are to be particularized, as operating most frequently in preventing the grace of God from producing its designed effects upon the heart, they are those of Unchastity and Intemperance. In cases of this kind warnings and exhortations avail but little and not even the awful end of several intemperate persons has produced any lasting effect.

That the practice of handing medicines to the sick, affords our Missionaries a favourable opportunity of also offering spiritual medicine to the soul, is made very evident by the case of a heathen Indian woman who believed herself to be on the point of dying. She sent for Br. Oehler and he gave her some medicine and then asked her what further he could do for her. She replied, that he should proceed with her according to the Christian custom, that is pray for her. This he did, and most fervently besought the Lord to come to the aid of both the body and the soul of this poor heathen. Soon after she began to recover and then declared, that in case she should be entirely restored to health she would certainly join the Church, and she has in effect kept her word faithfully. Generally speaking, there is no actual repugnance to the Gospel manifested by the heathen.—They attend the meetings very willingly and have no objections to hear the Gospel preached and explained to them. They acknowledge all to be true and right and proper, but they cannot resolve as yet to accept of Religion. Many also cite the example of our own people, who they say, though they constantly hear the word of God, are no better than themselves.

In March of this year Br. Oehler's brother, Paul, came from Ohio, with the sanction of the Prov. Helper's Conference, in order to take charge of the outward concerns of the Missionary station at Westfield.

As the dayschool at this station can not be kept regularly, there being but one Missionary to attend to all the duties, it will become necessary to employ an assistant at this place likewise. A young Indian, the son of the Helper Brother Leonhard, seems to be a suitable person for this office. A Sabbath school was established by Br. Oehler soon after his arrival in Westfield, and has since then been regularly kept.

On the 10th of July Br. Oehler, with our sanction, set out

upon a visit to Pennsylvania in order to take the necessary steps for marrying again. Before leaving he made the necessary arrangements how matters should be conducted in the Mission during his absence, and obtained a promise from the neighbouring Missionaries of other denominations, that they would preach at Westfield every Sunday during his absence. He arrived safely in our midst in the beginning of August and has since then been betrothed to Sr. Olivia Loesch who is willing to bestow her hand upon him and share with him the labours and fatigues of our Mission among the Indians. Their marriage will take place in a few days and immediately after, they intend to set out for their distant home in Westfield. May the Lord be with them on their journey, and bring them safely to their place of destination; and there bless their faithful labours most abundantly.

The P. H. C. took occasion to consult very thoroughly with Br. Oehler during his stay at this place concerning the internal as well as external state of our Mission at Westfield. Among the rest it has come to the determination, to authorize Br. Oehler to give to the school children their dinners at the expense of the Mission funds, in order, if possible by these means to bring about a more regular attendance at school. Should this *experiment* produce favourable results a more extended system of school education may perhaps thereby be generally introduced into our North American Indian Missions.—

At the close of the year 1847, the Indian congregation at Westfield consisted of 42 communicants, 76 baptized adults and children, 6 unbaptized children, and 8 new people. Total, 132 souls.
Ed.

II.

FOURTH REPORT

Of the Board of the Ministers' Aid Society at Bethlehem.

Two Principles there are, which have called our Society into existence, and hence it is right and proper that they should be stated at our annual public meeting, when the Board is about to submit its usual report. *One* of these is contained in the word of the Apostle: "As we have therefore opportunity, let us do good unto all men, *especially unto them who are of the household of faith.*" (Gal. 6, 10.) The *other* is the word of the Lord: "Let not thy left hand know what thy right hand doeth." Matth. 6, 3.

In accordance with these principles we have acted during the past year also, and we are happy in being able to report, that willingness to give has not been wanting among the members of this society and the friends connected with it at other places. A larger sum than last year, viz: \$134, has been distributed among those of our Brethren, who seemed to stand most in need of assistance.

Although this fact *in itself* would already suffice, to convince us, that our labours have not been in vain, still, the interest in our cause and the active sympathy of the members and friends of the society is greatly increased, when we hear from the mouths of those upon whom our gifts of love have been conferred, that the object for which they were intended, has fully been attained, and that, not alone they themselves have frequently been relieved from great embarrassment, but that their congregations also have been encouraged, to contribute, as much as lies in their power, to prevent the corroding cares for the maintenance of their families to weigh down the spirits of their Teachers, and thus obstruct their blessed activity.

We proceed therefore, to communicate a few extracts from our correspondence with our distant ministers in the West and East: "You may rest assured," writes a brother from a western congregation, "that the assistance which I receive from your Society, is by no means used as a pretext by the members of my congregation, to relax their efforts to make up a sufficient salary for my maintenance. On the contrary I have good reason to believe, that the noble example and disinterested sympathy of our Eastern brethren has only served to *increase* their exertions, and at the same time this good effect is produced, that it causes a fraternity, which brings forth such good fruits to be doubly esteemed by them. *Willingness* to be generous is by no means wanting with us in the West, but unfortunately the *means* to be so, are not so frequent.

Another brother writes: "Perhaps my people would also do something in this cause, if they had not reason to fear that it would justly be looked upon as empty boasting, if they were to send their small contributions to a society, by whose aid their own minister is in some degree supported.—"If we had greater means at our command," say they, "we would joyfully give more to you, and would not suffer it, that you should look for support from any other quarter than from ourselves." So soon, therefore, as they shall be enabled to support their own minister; they will certainly join to contribute to the aid of others.

I do not believe, that the members of your society contribute to the aid of ministers in our poorer congregations, merely from personal interest or acquaintance with one or the other of the ministering brethren, but chiefly, because they heartily desire, that the Gospel maybe preached far and near, and because they know, that the best method to accomplish this is, firmly to establish such congregations in which the truth in Christ Jesus is constantly preached, and the sacraments are regularly administered. By these means Christians are firmly grounded in faith, and grow in grace and in knowledge, and therefore, from among them also, others may again go out into new regions, in order to proclaim the Grace of God through Jesus Christ, until finally the whole earth shall be full of the knowledge of the Lord."

All members of our society will no doubt join heartily in these wishes and hopes, they will therefore also be gratified, to hear a brief report concerning the establishment of a New Brethren's congregation in the far West. We have reference to the establishment of the congregation in Enon which has been joined to our community since last year. Hitherto, however, it has merely been a filial congregation of Hope in Indiana, and hence has not come into direct communication with our society, though in future years it will probably demand our particular attention and interest.

The members of this congregation, (partly emigrants from our neighborhood), formerly mostly belonged to the Lutheran Church, & endeavored at first to procure a minister of their own denomination; but many difficulties presenting themselves to this project they deemed it best, to unite themselves to the neighboring Brethren's congregation at Hope. In compliance with their urgent solicitations, Br. M. Hauser engaged to preach to them from time to time in a certain public school house, and accordingly made a beginning with these services on the 28th of April 1844. After his return from a visit in Illinois he again commenced on the 18th of August, to preach there regularly every fourth Sunday. He was each time gratified by the numerous attendance of a devout congregation, and all seemed to listen with great attention both to his English and German discourses. Very naturally questions like the following soon arose: "Will these dear people remain satisfied with merely hearing the preaching of the word? Will not they, being members of a Christian Church, soon desire, to have the sacrament of communion administered among them? And if, by the Grace of God, the desire to be added to a church of believers should be excited in the hearts of others, will a minister of the Brethren's Church have the right to admit them into the community of the Lutheran Church? Or on the other hand, is it probable, that they will be willing to submit to the stricter Church Discipline of the United Brethren? These doubts, however, gradually disappeared, when the congregation which was thus gathering itself, plainly declared, that it was their desire to be constituted as a part of the *United Brethren's Church*. This was actually done soon after Easter in the year 1845, by the adoption of certain "articles of brotherly agreement" which had been drawn up by the Brethren Titze and Hauser. On the 20th of April the regular Sabbath School was organized,—in July the burying-ground laid out,—and on the 19. of September, after the solemn baptism of four persons, the sacrament of the Lords Supper was celebrated for the first time. During the Summer months the meetings were held in the open air, under the shade of some majestic beach trees, and during the Winter in the above mentioned school-house. During the course of the following Winter preparations were made for building a Church, which it was re-

solved to construct entirely of wood, 24 by 30 feet square. In April of 1847 the building had so far progressed, that on the 19th of the month the Brethren Titze and Hauser could proceed to consecrate it to the service of Almighty God. At this occasion 27 Brethren and Sisters partook of the sacrament of communion.

May this congregation always approve itself a true congregation of the Lord, and "may it grow up unto Him in all things, which is the head, even Christ."

In conclusion we add a few more Extracts from our correspondence, which afford evident proofs how timely and seasonable were the donations which have been forwarded to several of our Brethren.

One Brother writes: "The money sent on to me could not have arrived at a more seasonable time, as some very unexpected expenditures had just then become necessary for me. This was a new evidence to us of the faithfulness of Him who hath said: "Take no thought for the morrow." It is true, I still from year to year, indulge the hope, that I may soon be able, not only to refuse the kind donation of the M. Aid Society, but even to take an active share myself in this truly beneficent work; hitherto, however, this has not been possible for me. Many words of thanks will, I am sure, not be expected. Were I to enumerate everything, which the donations of the Society have enabled us to procure, such an enumeration would certainly convey far greater thanks than my most eloquent expressions of gratitude."

Another Brother expresses himself in a similar manner, remarking, that the aid which he received this time, had arrived most opportunely, he having for a length of time not received anything at all of his small salary, and therefore found himself in no small embarrassment.

The following extract from another letter is of a like character. "Your kind letter, enclosing a donation from the Minister's Aid Society, was received yesterday evening, and it is quite remarkable, and to me an evident proof of the blessed hand of Providence, that I had received that very morning several bills of nearly the same amount, the payment of which was demanded immediately. Thus our dear Lord and Saviour had provided, in a most unexpected manner, for my necessity even before the night had set in. How faithfully does he provide for his unworthy children, and yet how often are we ready to despair when we do not immediately see our way clear! May our Saviour watch over this Society and continue to bless it and may he recompense it for all it has done for me and my dear partner."

Yes, may the spring of action in all that is said and done by every member of our Society be this:

"Can we do good, we'll it embrace

Thank God for his enabling grace."

H. A. Schulz. *President.*

L. T. Reichel. *Secretary.*

✂ The Report of the Treasurer of the Minister's Aid Society not being ready at this time, its publication will necessarily be postponed to the next number of the Intelligencer. ED.

II.

PASTORAL LETTER,

of the General Synod of the United Brethren's Church assembled in Herrnhut in the year 1848, directed to all congregations of the Brethren.

BELOVED BRETHREN & SISTERS,

In presenting to you its most heartfelt salutations, the Synod, which is now on the point of again separating, feels itself urgently called upon, to commune openly with you concerning the feelings and impressions, which have pervaded it during the course of its deliberations. We have again been most firmly convinced, that the Lord, who is the faithful Shepherd and Ruler of our Brethren's community, still graciously bestows upon us His presence and favour. Notwithstanding our many failings and infirmities, yea our unfaithfulness and deviations from duty, He still acknowledges us as His own people, and is willing, still to employ us, in spite of our insufficiency and weakness, in His peculiar service. Of this He has vouchsafed to give us the most convincing assurances, through the powerful experience of His blessed presence and divine Peace, which, at several particular seasons, pervaded our whole company in a most extraordinary manner. This assurance of His undeserved grace and favour calls upon us most emphatically, to institute a searching self-examination among ourselves; and this will first of all lead us to humble ourselves deeply and to repent most sincerely and fervently in the sight of Him that trieth the reins and the heart. And especially we, His servants, to whom he has committed the care of His people and the guard and direction of the whole or parts of our Church,—we felt called upon most sensibly, first of all, to examine how we had fulfilled the commission entrusted to us.

We are fully sensible, that as servants of the Church double responsibilities and obligations rest upon us; that the consequences of our faults and errors have influence not alone upon us, but also upon our congregations, and that there are but too many failings to which we must plead guilty, and for which we must pray for forgiveness to our merciful Saviour, that He may cover them with His blood and again restore what we have spoilt. Therefore will we all, ministers and congregations, humble ourselves before Him and pray fervently and sincerely: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." [Ps. 139, 23, 24.] "And cleanse Thou me from secret faults." [Ps. 19, 12].

When the Lord sternly reprimands those first Christian churches and their angels or ministers (Rev. 2, 3.),—when He sends this message to one: “I have somewhat against thee, because thou hast left thy first love;” and unto another: “I know thy works, that thou hast a name that thou livest, and art dead;” and unto yet another: “I know thy works, that thou art neither cold nor hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:”—when He sends messages such as these, then are we to look upon them as words, which have authority and meaning for all times and for us especially; and that they are like a mirror which is placed before us, in order that we may learn to know ourselves in our true form, as it is when viewed in the light of the spirit of God. Yes, we must confess it with deep shame and regret: our love is no longer that burning first love; it is alas, so easily cooled down to that lukewarmness, which disgusts the Lord more than all besides. The love of the Father is but too often made to give way to love of the world, to the cares of this life, and to the hankering after vain amusements and pleasures, and thus our inward vitality is gradually destroyed. Hence also the bonds of brotherly love become loosened; that Love which the Apostle describes [1 Cor. 13.], which seeketh not her own; which beareth all things, hopeth all things, endureth all things; which is longsuffering and cheerful, but also sincere and firm, and which rejoices not in unrighteousness, but alone in the truth—this kind of love is often defaced by selfishness and by our strong inclination to judge others more harshly than ourselves. And when true Love to God, and its necessary consequence, true love to our neighbour is wanting, then the sad consequences soon become apparent; then we begin to relax in our pursuit after holiness; then failings and transgressions occur, which bring disgrace upon the Church and its Lord, and diminish the glory which we ought to have in Christ. We dare not deny it, beloved Brethren and Sisters, that among us also, such sad experiences are not wanting, and these ought to humble us deeply before the Lord, and admonish us to sincere and heartfelt repentance. And here, before all other things, let each one examine his own heart. We all have sinned, we all have reason to be ashamed in His sight, and we can alone appear before Him by trusting to His mercy and not to our own righteousness. If His love dwelt within us more powerfully, then would every thing of an ungentle nature disappear from the Spirit from our Church; then would those who are not heartily joined unto us, either separate themselves voluntarily, or—and this would rejoice us unspeakably more—they would be won over to us in reality and sincerity.

But whilst thus humbling ourselves before the Lord, let us also take new courage. He is that Physician who is able to cure the deepest of injuries. If we are weak, the Lord hath strength; if we

are poor, the Lord is rich. He will bestow upon us, from his abundance, that courage, which always leads to success. Who therefore, would always be grieving and always complaining, when the vital powers are not yet extinct? Whilst therefore, we are accusing ourselves of neglect, we dare not forget to be thankful to Him for his great faithfulness. We must be thankful for the innumerable proofs of His grace and providence in general, but especially also, for the encouragements and hope which He affords us in the present times, in order to confirm unto us His favour and in order to revive our courage to press forward joyfully upon the course which He has marked out for us.

Thanks be unto Him, who amid the tempests of the present time hath spread His wings of Mercy over our little Zion, and hath preserved it inviolate during this season of peril, where so much has been torn down and destroyed. Thanks be unto Him also, who hath proved himself the faithful Steward of our household, and hath abundantly blessed the temporal necessities of His Church, and especially hath, in a most wonderful and unexpected manner, bestowed upon us the necessary means to carry out the work which He has committed to our hands. But above all, thanks be unto Him for the inward spiritual blessings which He has poured out upon us so abundantly. The fire which the Lord hath anew lighted upon earth in the present times of unbelief and apostacy, by awakening bands of bold confessors in opposition to the abuse and scorn heaped upon His name,—this fire— we dare joyfully confess it— is exercising an enlightening and warming influence upon our Church also. Among our number also, many have been anew revived, a spirit of prayer and supplication has been shed abroad, and our brotherly union has been strengthened and confirmed. About the time when we celebrated the centenary jubilee, at which we gratefully recalled his faithful Shepherd's care towards us through one whole century, and swore to Him anew the oath of allegiance as the Chief Elder and Shepherd of our Church. He manifested to us, by a powerful revival among the youth of our congregations, that His care and solicitude extends to the rising generation also, and He hath thus given us an encouraging pledge of His grace for the future. He has been opening for us new doors for the extension of His kingdom, both among christians and heathen, and plainly shows us, that it is His intention, still to continue to make use of our poor services.

We would rather rejoice in silence over all these blessings, and we openly acknowledge, that they are bestowed upon us not on account of any merits of our own, but solely through His merciful grace and favour; but we are permitted to mention them, in order to encourage each other, to unite with new zeal and ardour, faithfully to improve and increase the talents which have been entrusted to us.

The Synod has attentively considered the fundamental plan of

our Church in every point of view, and we have mutually, pledged ourselves steadfastly to adhere to everything in it, which we regard of an essential character. Our ancestors grounded themselves upon the doctrine of reconciliation through the blood of Christ Jesus; and the Word of the Cross became the watchword by which they were recognised throughout the world, and this word they wished to spread through all the lands of the earth. We also will abide firmly on this foundation, and will not become weary in proclaiming to the whole world, that no one is more happy, but also, and no one more holy, than a sinner who hath obtained Grace and forgiveness through Jesus Christ. This doctrine we will proclaim not alone with our lips, but it shall approve itself in our hearts and in our walk and conversation as a divine power and truth. We will let the word of Christ dwell richly among us in all its widespreading comprehensiveness, both with respect to its consolations and assurances of grace, as also with respect to its exhortations to lead a life of holiness, and its stern reproofs of sin and righteousness. We will daily hold up this precious word to our view, and look upon it as a mirror, in which we may learn to know our sinfulness in its true form, and we will make use of it as a guide to that physician, who can cure all our worst diseases, and as a councillor in all cases of perplexity, and as a lamp to our feet, which will light us through all sorrow and distress up into our eternal home.

We will make our children acquainted with this precious word from their most tender youth upward, and will guide them early to the most faithful children's friend, and train them up in the nurture and admonition of the Lord. We will not alone avoid everything in our words and actions, which might prove an offence to them, and carefully guard them from all bad influences, and especially from the deadly person of pernicious books, but we will also endeavor by our example, to show them what it is to be a true child of God. While giving free vent to our parental love, we will take care, not to neglect to exercise that wholesome firmness, which inculcates obedience and diligence, and excludes all effeminacy and trifling.

The Meeting of so many Brethren and Sisters at our Synod, from the most distant parts of our Church, has given us a new and deep impression of the beauty and happiness of our Union in the Lord. Though we be separated ever so far, and though in different parts of our Brethren's Unity there exist ever so much diversity in forms and nonessential matters; still, it is but one band of love that encompasses us all,—but one ground of faith and of hope upon which we stand, and but one mark which we are all pursuing. There is a peculiar character impressed upon us all, by which we very soon recognize each other, and which we will not seek to deny before the world. Oh might we all, beloved Brethren and Sisters, become fully sensible of the blessings which

rest upon our Union, and upon our institutions and our beautiful and edifying services! Yes, we will encourage and cheer each other as fellow travellers upon the way of life; we will all pray to the Lord for grace and for strength, that each one may contribute its part, so that all our neighbors may feel and see, that among us the Lord dwelleth indeed!

Whilst we are active at home, we will not neglect our call to labour diligently abroad. Soon after the congregation at Herrnhut had been formed, a lively wish manifested itself among its members, to proclaim unto others the beauties of that salvation which they themselves had experienced. Messengers went forth far and near among Christians and heathen. Our Diaspora and Mission work, the foundation of which was thus laid, has since then been greatly extended; it is at the present time more extensive than at any former period. We are invited to go among distant and barbarous heathen, to whom no ray of the Gospel light has ever penetrated. Among Christians, those who remain faithful to the Lord, feel more and more the necessity of uniting more closely and of encouraging each other in the good fight of faith in the cause of the Lord; and many, while doing this, have turned their looks upon our Church, and offer us the hand of fellowship, which we will joyfully accept, without, however, thereby deserting our own peculiarities. It humbles us deeply, that the Lord deigns to call us to His services by voices such as these. The Synod was united on this point: that we will follow Him our Saviour whithersoever he shall guide us, and we were greatly rejoiced to hear that this same spirit was active throughout our congregations. Come, therefore, beloved Brethern and Sisters, and let us renew our beauteous brotherly covenant before the Lord, and with joyful hearts place ourselves under the banner of His Cross.

The Grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with us all, Amen.

Given in the Synod of the evangelical Brethren's Unity at Herrnhut, August 24th 1848.

J. G. HERMAN PRESIDENT OF THE SYNOD.

III

WEST INDIES.

Hurricane in Antigua.

TRAINING SCHOOL.

The subjoined letter from Br. Allan Hamilton, Inspector of the Training School in Antigua, came to hand a few days too late for insertion in our last Number of the Intelligencer, and we have

therefore reluctantly been compelled to delay its publication to the present time.

It will hardly be necessary for us to invite all our Brethren and Christian friends, to give this simple but thrilling description of the awful hurricane which has nearly destroyed our youthful, but flourishing Institution in Antigua, an attentive and sympathizing perusal. We feel sure, that many a heart will be moved to look upon this visitation of Providence, as a call upon itself personally, to open the hand of Charity and contribute its mite to build up again the work which promised so fair to become a blessed nursery-garden for the training-up of servants and messengers of the Redeemer.— Shall we, in this our blessed, happy country, where we know nought of the terrors of the tropical tornado, nor of the fearfulness of the destroying earthquake— shall we, who live in a land of plenty, where neither convulsions of Nature's elements, nor the more fearful convulsion of social revolutions and political anarchy and confusion, disturb our happy peace and prosperity, shall we hear of the distress of those of our Brethren who are labouring in the cause of that Saviour who blesses us so abundantly, and do nothing to relieve this distress? Shall we, when we hear of so great a calamity, only hug our treasures the more closely and selfishly, instead of opening our hearts and our hands to give a little of our abundance unto that Lord from whom we have received all that we do possess?

Any contributions or donations, which the Lord may dispose our Brethren or friends to bestow for the purpose of again restoring to prosperity this promising institution in Antigua, may be sent to any of the ministers of our different congregations, or the Rev. P. H. Goepp at Bethlehem Pa,

ANTIGUA, Sept. 8th, 1846.

DEAR BROTHER,

Our prospect was most cheering for the Training School, and the time when the boys would be able to produce from the land something towards their sustenance, seemed at hand. A considerable quantity of land had been enclosed at the cost of a years labour, and was well stocked with vegetables of the most useful kinds, and owing to the plentiful rains for the last few weeks, were blooming in beauty. But our Lord and Master, "who seeth not as man seeth," had another lesson yet to teach us.

August 21st was blustry with a few droppings of rain and usher-

ed in a night of foul weather. We commended ourselves to divine protection, but expected nothing in particular that was dangerous, till as the evening closed in, the wind increasing in strength, lashed the rain against the house in an extraordinary manner. Being without a Barometer or any other index of the state of the atmosphere we were in great uncertainty. We carefully closed our shutters, and took every precaution for a storm.

About 10 o'clock I looked into the Almanack, and was not in the least comforted to learn that the moon was in the last quarter. Still having known many a blast which made us tremble to pass over, and leave us uncathed, I felt all the more inclined to cherish the hope that this would do so likewise. As a ground for this hope, the manner in which the storm commenced did not comport with our idea of a hurricane. The awful portentuous lull had not occurred to our observation.

After taking some further precautions against the gale in providing articles of clothing &c. &c. we retired to rest. The wind was from the east north east, and our bedroom being in the north east angle of the building we felt like being in the forepart of the ship. The increasing force with which the rain dashed against the house and plentifully entered our apartment, with the lightning and thunder, revealed to us the danger that now menaced us. We immediately rose and expected the worst. About midnight I went into the cellar with a lantern to reconnoitre our last earthly refuge and while there, though only a few minutes, I heard amid the roaring of the elements my dear wife calling on me that our house was going. I hastened up and could see the lightning through the seams in the roof and the larger rents therein, and by the floods of rain which entered I concluded the shingles were stripped off, and the Verandah gone. By Divine aid we succeeded in rereating to the cellar with our little girl. As the body of the house was not yet gone, I ventured with Barnard our trusty cook, (whose services were invaluable, and exertions above all praise) into my study and secured the official books in my charge, and the deed-box, and deposited them in the cellar. The rain entering in torrents shewed us the shattered state of the tenement. The wind which entered by the roof wrenched open two of the window shutters on the opposite side of the house which thus acted as safety valves to let out the wind and we believe, that under God, this saved us from utter destruction.

We now felt grateful that the boys were not with us in the house, considering that now the school was by far the less dangerous of the buildings, expecting momentarily that our house would go to pieces, we greatly feared that they might make an effort to to us and be lost on the way, for uprooted trees, shingles, and pieces of timber, were flying about in quick succession, the thick darkness except during the lightning flash with the bellowing crashing noise, all combined to make it quite bewildering. Barnard at

the imminent risk of his life, as the case required it, went with a strict charge from me to Br. Ashman, not to leave where he was with the children but keep together and pray. From the partial destruction of our dwelling, they felt the propriety of it, and shewed no want of presence of mind. The children were with the Teachers in the little room at the end nearest our house, where they had been joined by Br. B. Warden at an earlier period during the storm, this was about $\frac{1}{4}$ past 12 o'clock and in 15 or 20 minutes after, the roof was blown completely off the school. They all left in a body for our place of shelter, but were forcibly separated and driven about by the wind. Brn. Ashman and Beyer, Barnard and our Groom (a lad) and nine children made good the attempt, nearly all in undress, and one dear little fellow quite naked, he had been surprised while changing one garment for another, which he had not time to effect. We knelt and gave thanks for the lives saved, and fervently commended the missing ones, among whom were Sr. B. Warden, to the Gracious protection of Him who alone could succour. The hurricane raged with blazes of lightning, heavy beams, pieces of the building, fowl coops, grindstones, dipstones &c. &c., were what the wind made sport with. O how dreadfully we felt for those poor dear children whom we represented to ourselves as dying many deaths, we even felt that it would be a comfort for us all to die together. I caused a lantern to be held so as to shed a gleam of light on the way to the cellar door, which would ever and anon become nearly blocked up with falling timber, but by our united exertions we managed to keep it a little clear, and how we received no injury while doing so is marvellous. We called the children by name till we were hoarse; the only sound of a living creature which we could hear, was the pitiful bleating of the lambs, and goats, entangled in the ruins. The lightning flash revealed to us for a moment a fearful view of the work of destruction. The stable, gig house, and grooms-room were all swept away, and the storm still raging, we feared to hope, but ceased not to pray for the missing ones.

About two o'clock Bernard went to explore what remained of our premises, and in the kitchen found Sr. Warden and seven children, and through mercy they were all brought into the cellar; in our joy we counted them as they were brought in, and even recounted them, and thought they were all saved, we returned thanks with all our hearts that our lives were spared, but soon found out, that we had miscounted, as one was still missing and we could hardly entertain the hope that he was alive, but to our unspeakable joy he was found about three o'clock in the open yard, where he had been thrown when the school fell; he had been exposed to the full beating of the elements with only his night clothes on, the Lord held his hand over him and saved him from the beams, stones &c which lay thick around him and he was not injured but only benumbed with cold. A little cordial soon restored him.

By the shocks given to the house it seemed as if scores of sledges hammer were at work thereon, and keeping time with each other, and wielded with tremendous energy. Our cellar was flooded with water, and as the floor was not yet paved, it was soon converted into a puddle of a tough adhesive nature. The hurricane had abated towards 3 o'clock still no small tempest lay on us. We wished for day and felt anxious for our neighbors. We knew that our nearest neighbor's house was gone, and feared that its inmates had perished in it, but after suffering dreadfully from exposure they found their way to our place of shelter.

Cederhall Station has suffered less severely through great mercy; but the poor members of our congregation have scarcely a home to shelter them. Our horse was loose in the stable; this greatly favoured his escape; he was found in the morning in the bush, somewhat cut and bruised, the Gig is broken, the school apparatus and furniture of every kind is completely destroyed. The same is the state of our private stock of clothes and books, but the loss has fallen more on my dear fellow servants and heaviest of all on Br. Beyer for whom I feel bound to plead; his devotedness to the work made him very dear to us. I trust the Lord will richly reward him.

To put this station in its former state will cost from £ 700 to £ 800 sterling; the broken stuff will be of less value than can be well believed, the work of destruction was so complete a great part of it is mere splinters.

May our Gracious Lord keep us from murmuring or repining under these trying circumstances, and make his grace sufficient for us.

I should mention that our dear Brn. and Srs. have done all they can to aid us by taking a few of the boys under their care for a time till we can make out what is best to be done. We would venture to hope that some compassionate hearts will feel for this infant cause, and come to the help of the Lord on this occasion, and not suffer it to be nipped in the bud; the dear children will richly reward any labour bestowed on them.

Donations of school and household materials would be most acceptable to us. At present the pupils are 17 in number.

Our Mission Stations at Gracebay, Gracehill, and Lebanon, have suffered to a considerable extent, the whole damage sustained by our Mission in this island including the Training school is estimated at £ 1300 Stg.

I am dear Brother

Most affectionately Yours.

ALLAN HAMILTON.

P. S. Should the Lord dispose any christian friends in your highly favoured land to aid this case of distress, and help on a

work of faith which He seems to have hitherto greatly blessed. It would enhance the boon conferred if the Directors of the Training school were empowered to draw for the amount perhaps in small orders for school materials to replace those destroyed.

JAMAICA.

(From Periodical Accounts.)

From Br. H. R. Wullschlaegel.

"Dear Brother,

Fairfield 18th, 1848.

"On the 12th of April, most of us were assembled at New Eden, to be present at the consecration of the church, a plain but handsome building, with gothic windows, which does great credit to the taste and ability of our esteemed warden. Eleven of our number assisted at the solemnity. Br. Kiergaard gave out the first hymn; I offered up the consecration prayer; Br. Heath delivered a very appropriate sermon, and Br. Holland offered a very scriptural prayer in conclusion. The attendance was good—about 1000. Many members of our other congregations were present, as well as strangers; all very attentive, and I trust that many were deeply impressed. The presence of the Lord was felt among us.

On returning home, Br. Spence had the joy to find that his dear wife had been safely delivered of a daughter. On the 8th of April, Br. and Sr. Coleman arrived at Fairfield, and are now as far settled as they can be, the greater part of their luggage being yet wanting. I hope and pray that their rejoining us may be a blessing both to them and to the Mission.

To prove our sympathy with our Brethren in Tobago, a collection was made in our several congregations here, which produced 48*l.* 15*s.* Though small in itself, we must be thankful for it, considering the depressed state of affairs in this island. April the 28th, the foundation stone of a new church will be laid (D. V.) at Maidstone."

From Br. Aug. Ferd. Renkewitz.

"Dear Brother,

Fairfield, Feb. 19th, 1848.

I am not aware whether you have been informed of my removal from Antigua, and entrance on my present occupation, viz. the charge of Fairfield Training-school. Nevertheless, knowing the deep interest you take in the education of our Negro children, I no longer hesitate to address you on a subject, which, of late, has

compelled many a person to think and to write, not only in Old England, but also here in the colonies. Of all the Brethren engaged in our Missionary work in the English West Indies, I happened to be the only one, who was not favoured to see the Brethren Herman and Miallallieu, although I most heartily wished for it. I shall, however, regard it as a compensation for that loss, if you will kindly indulge me by listening to the rehearsal of my wants, and making an effort to secure the fulfilment of my wishes as far as possible. As Antigua was for three years my residence, and the scene of my imperfect labours, and as I still feel myself very much attached to that lovely island, where my lips first were taught to pray and praise the Lord in the English tongue, it is but natural that I am led to compare things here with similar things in Antigua. This is particularly the case in reference to the two Training schools in Antigua and Jamaica. The latter was commenced when as yet nobody thought of having one in Antigua.

It has been in operation for more than seven years, and turned out several young men, who are now actively engaged in the instruction of the rising generation; indeed, every one who is or has made himself acquainted with the history of this school and its concomitant results, from its very beginning up to the present time, must acknowledge that it has been the means of effecting much good, not only to the individuals trained up to know themselves as sinners, and the Lord as their Saviour, but also to the Missions at large, by furnishing teachers more competent to enter upon this important task than their predecessors. The lines in Antigua fell to me in those pleasant places; 'the schools', which although very trying to the constitution of a European, were my souls delight; and now, since I am here, and have seen something of our schools in Jamaica, I cannot but wish that all our day and Sunday schools were as far advanced as those in Antigua. But there are here many obstacles and hinderances, standing like lions in the way, which render, at least for the present, the blessed means of training up the young and the efforts made but a shadow of good things to come. Now, while of late so very much has been done in this respect for that already favoured island of Antigua,—while a splendid institution has been reared up, endowed with all that is necessary or man's heart could wish for,—it grieves me to see this our Fairfield Training-school apparently quite forgotten and cast into the background by those who have the 'silver and the gold,' who have warm hearts for the education question, and who wish God speed to all that tends to the training up of a child in the way he should go. Almost a year has elapsed since this school was entrusted to my care, and during this period, I have learnt more and more to see my insufficiency for this all-important task. Nevertheless, I must say that I have been happy in my situation, have experienced the

Lord's enabling grace, and all the time enjoyed the affection and confidence of my pupils.

“ There are at present but ten pupils in the school ; for, at the beginning of the year, one (Robert Farey] left for the Mico Institution, to prosecute his studies, and another (Solomon Harriot) has taken charge of the day school in Nazareth. Both had been here for the space of three years. The latter, of course, even should he acquit himself satisfactorily, will fall short of the privilege Farey enjoys, but as we are not allowed to have more than two boys at one and the same time at the Mico, we are under the necessity of adopting this plan in order to fill up the vacancies ; hence the necessity of a well-regulated and well-conducted day-school at Fairfield ; for it must serve us as a sort of model school, where the Normal scholars are taught and trained to apply their knowledge by instructing the children under the superintendence of a well-qualified schoolmaster. The pupils of a Training-school are accordingly divided in two classes, which are alternately on duty in the day-school ; while that class which remains in the Normal-school during the forenoon or afternoon is taught by the master of the Normal school. Every Wednesday one of the Normal scholars gives a Bible lesson to the children in the day-school, when all the boys attend, and afterwards this latter is criticised according to the memorandums taken by the rest. This is a method but lately introduced, and which, I hope, will be advantageous and crowned with success. There is, however, a great inconvenience we have to contend with : there are no galleries (a most useful appendage) in our Jamaica schools ; and as we endeavour to follow up Stow's Training System, which, by the by, I consider best adapted for Negro-schools, the absence of a gallery is a great impediment in carrying on this admirable system.

“ Jamaica is considered the most valuable of the British West Indies ; but if you should happen to behold the bare and naked interior of our schools, and the emptiness of the receptacles destined to contain school materials, you would trace little analogy between the prodigious exports of Jamaica produce, enriching the stores of England, and the meagre and scanty imports of such objects as have a tendency to facilitate the art of teaching and training the young. I am but indirectly connected with the day-school here ; but, for the sake of my boys and of rendering it more efficient, some maps, Scripture-prints, and spelling and reading lessons are very desirable. Of the latter the school is quite destitute, and the want of them is most lamentably and severely felt, proving a great drawback to the success of every Sabbath-school ; for it is a well-known fact, that attention is much better secured by causing the whole class to fix their eyes upon one spot, and thus concentrating their looks, than by giving each individual a single classbook, saying—‘ Now spell or read for yourself.’ Our restless young people and children will never do

so, and, therefore, they return from the Sabbath school as ignorant as they came, ever learning, and never able to come to the knowledge of the truth.

“With respect to our Training-school, a committee has been formed; and a conference was held some months ago, in which it was decided, that we must have such a preparatory school for training up teachers: hence there is a fair prospect of its continuance and permanency. Now, as this is an established fact, I think it no more than right, that all who take an interest in the future welfare and prosperity of the Jamaica Mission, which, to a certain extent, hinges and depends on the improved state of the body of teachers, should do something towards raising Fairfield Normal-school from its low estate. I would, therefore, entreat you to present its interests also, in answer to my petition, at the ensuing Synod. The very house in which the school is held will very soon be out of repair, and scarcely worth the money requisite to keep it up.

“The boys have no press nor drawers where to deposite their self-made maps, finished copy and lesson-books, &c., but must cram them up into a small desk with mangoes, plantains, and biscuit, &c.; and while those little boys of Antigua Training-school have excellent accommodations for washing and bathing, there is nothing of this kind here at all: hence both the covers and the insides of their books exhibit marks of untidiness which one would gladly dispense with.

“The same holds true with the small number of books which constitute our library. Deposited on open shelves, they are exposed to the myriads of particles of red dust which infest our atmosphere, destroying both paper and binding, which is particularly annoying to me.

“Again, as to clothes, our institution supplies the boys with shirts, Osnaburgh trowsers, and overshirts, also with a sort of gown worn during school-house; but we expect the parents of the boys to assist in providing now and then some Sunday clothes, which indeed is quite reasonable. This has been attended to, but as to pocket-handkerchiefs, this is an article which the negro sees neither the propriety nor the want of; and, therefore, as long as we do not provide this article in sufficient quantity, it is in vain on the part of the teacher to insist on cleanliness. I could particularise many more such things, each of which have an antidote and can be remedied, but it would tire you out; this may suffice for the present. I trust, however, that you will concur with me in the opinion, that, if we wish to raise the moral character and condition of our boys, we should by no means treat such things as trivial, remembering that every person's ideas concerning himself are, to a great extent, dependent on the position he occupies, the relations in which he is placed, and the manner in which he is treated. I am happy to add that our boys are no strangers to manual labour. They spend every day two hours in tilling the

ground for raising provisions; they have to fetch from the woods all the fuel which is consumed in preparing their victuals; and when water is scarce (which is the case frequently here) they are obliged to fetch whatever is requisite for cooking and washing from a spring at a considerable distance. Throughout the whole week they are barefooted, and only some of them enjoy on Sunday the luxury of a pair of shoes, provided by their parents. The different branches of learning taught at present are—knowledge of the Bible, writing, reading, spelling, arithmetic, geography, grammar, composition, outlines of sciences, and singing. And now I am arrived at the point of laying before you my grand wish, viz. the acquisition of a seraphine. Hitherto I have accompanied the singing with the violin, which is very suitable for such a purpose. But there is little harmony in it to gratify the ear of the Negroes, who are extremely fond of an assemblage of musical sounds. Although I am acquainted with several instruments, yet I was never taught to play the piano, and know, therefore, but little of it; however, for my own amusement, and for the sake of benefiting others, I would gladly devote a portion of my time to the acquisition of the art of playing tunes, and to helping on one or the other of my boys to follow my example. Now, I am not aware of any of our Brethren at home who could possibly take a greater interest in this branch of education than you do; and to none could I possibly approach with greater confidence than to you, for I feel already, while I am writing these lines, that you will second my wish, and speak here or there a word in season for me and my boys, who all unite in humbly begging for the grant of a seraphine. I know of nothing better qualified to employ my boys during the hours of leisure and relaxation, nothing more useful and beneficial to them than music. And how needful is it not for a Moravian teacher to become acquainted with our tunes, our most beautiful tunes? Alas! but too often have I seen and witnessed how they seek for other substitutes among stubble, because they are ignorant of the intrinsic value and beauty of our own melodies. Oh! how often did I not wish to have the means of purchasing some common flutes when I saw my boys busy making fifes of bamboo reeds, and amusing themselves with these wretched things. I have repeatedly been asked to get some flutes for them, and I am convinced they would save all their pennies which they earn by plating hats and baskets, in order to buy one at a moderate price: but here they are too expensive. As to books we are very poor, while Europe is, as it were, inundated with them. I wish to cultivate a spirit of reading, (to which the Negroes by nature have an aversion), but when I speak on the subject my boys generally reply, 'We have read them already:' and this is partly true.

"For sacred geography, we have no class-book at all. As to profane history, we should certainly go through the grand features

or outlines; but for the want of a concise and adequate class-book, this study has never been introduced. The reading-book, from the commencement of the school up to this time, has been the 3rd and 4th book of lessons published by the direction of national schools in Dublin, with which they are quite familiar. Hence you perceive how we are in want of new books. Our dear Brethren in America have done much for this school, but now, as none of their countrymen are closely connected with it, we are more than ever before dependent on the charity and good will of our friends in the Old World, and I trust ere long we shall experience their munificence with hearts overflowing with gratitude.

“Now, my dear Brother, I have made many words, but confidently hope you will kindly excuse me wherever I have expressed myself unbecomingly or in an improper manner.

“I know it is not my province to tell you all these things so straightforwardly as I have done; yet, as I am most intimately connected with this institution, and as long as I have both hands in it, and the heart and head too, its future prosperity is dear to me, and I cannot help therefore unbosoming myself this once.”

From Br. F. R. Holland.

BETHANY, March 30th, 1847.

MY DEAR BROTHER,

“You allude to the prevalence, in this congregation, of ‘something of the first love displayed by new converts, and the eagerness for instruction which characterizes a people just emerging from a state of heathenism.’ It is true, that, in these particulars, the Bethany people may not be compared unfavourably with those of other congregations in Jamaica; still, among ‘the faithful few’ there are loud lamentations over the degeneracy of the times. The complaint is made, and with much truth, by the old people, that the rising generation, who have not felt the yoke as their fathers did, are ‘careless’ and will not ‘bend’ under their parents’ or God’s authority. It is a melancholy fact, that bad and idle company, whose acquaintance is formed in the Saturday market-places and in the coffee-fields, is making many of the young people ‘wise to do evil; while the authority of their parents and friends is not sufficient to counteract this bad influence. It is pretty evident, that, unless a decided change takes place in the habits and feelings of the young people generally, the consequences to the Church will, in the lapse of years, be deplorable indeed. We see the necessity of strenuous and well-directed efforts being made in behalf of the young people, *after they have left the day-school*; and as far as we have been able to do anything, we also see that the Lord does not withhold His blessing from our feeble endeavours. And among the most important means I would place a well-con-

ducted Sunday-school. Such a one generally becomes popular : and besides accomplishing much good by itself, also secures the attendance of many at church, who would otherwise be too much left to themselves to care about coming. We have the pleasure of seeing a goodly number of the youth of both sexes assembling soon after nine o'clock on the Sabbath morning, for the purpose of reading the Scriptures, or learning to read, in their classes. An account of the attendance being kept, those who are becoming negligent may be reminded, and we have generally found that our admonitions have had a good effect. The greater part of the male teachers and some of the helpers assemble on Friday evenings for the purpose of reading and having the Scriptures explained to them. I take great pleasure in this service, especially as one or another often feels free to state his difficulty in understanding or applying particular passages. The want of a sufficient number of properly qualified Sunday-school teachers is the greatest drawback to this branch of our labour, for according to the skill of the teacher so is generally the progress of the pupil. If we had a supply of books and tracts of the right kind, many of the young people would no doubt become fond of reading them. The few that we have are in pretty constant use. The *more simple* books of the Sunday-school Union, or Religious Tract Society, are by far the most useful. Those costing from 4d. to 1s. each, with stiff covers, would be very acceptable ; the larger volumes would scarcely be read properly within a reasonable time, and many of them are above the comprehension of our readers. If you could do anything for us towards procuring a library of this kind, we should be very thankful, for the subject has frequently occupied my thoughts. I would undertake to raise the payment of about £3 worth of books ; and if the Tract or Sunday-school Society could kindly make us a grant of as much more, we should at once have a good library.

“ With regard to our day-school, we are endeavouring to mend what is amiss, and also ‘endure what can't be mended.’ The attendance is good, having materially improved since New Year ; and the progress of the girls, in number about 50, is quite satisfactory. We are thankful to have a very competent teacher for them in Miss Patton, a young person who was brought forward by Br. Scholefield, and trained in the Mico Institution. She boards with us, and gives much satisfaction. Our male teacher is to leave to-day, and a young man from the Normal-school is to come over to take his place next week. Many delinquencies, not exactly affecting his moral character, but proving him to be unfit to have the further charge of a school, at least for the present, have rendered this step necessary. The change, I confidently believe, will have a good effect.

“ We are privileged to have a number of excellent and faithful helper Brethren in this congregation, with whom it is both pleas-

ant and profitable to take counsel. On the other hand, among the large number of forty-nine helper Brethren and sisters, there appear to be some who had better be in private stations; for such, alas! is poor fallen human nature, that those who lack some of the qualifications possessed by others, become jealous of their more gifted fellow-servants, and these, for the sake of avoiding offence, must use great circumspection. I cannot help thinking that a different feeling should prevail on the part of some of the older Brethren towards those who are younger, and can read, &c.; while perhaps there is danger also that these many 'think of themselves more highly than they ought to think.'

"I hardly suppose that we can expect a material increase in the contributions of our people,—if indeed there be no further falling off. Of course complaints of hard times are made by all classes but I was glad to perceive, at the speaking just past, that not a few of the more sensible as well as pious Brethren did not join in the clamor of the majority about distress! ruin! &c.; they said it was true they began to feel somewhat straightened, but, after all, there was no occasion to despair. One Brother said, that, in conversing with a neighbour of his (an ungodly man), the latter had declared his preference for the old slavery time! The mention of this, in the presence of several Brethren, caused quite a clamour against such blind unthankfulness; and many an emphatic expression of praise to the Lord for His unbounded mercies was made, as well as sincere sorrow on account of the unbelief of our hearts. I took occasion to compare our conduct with that of the Israelites in the wilderness, and I think some saw their faults 'as in a glass.'

"You ask what has become of our people who settled at Porus. With the exception of one family, I believe all belonging to Bethany were induced by Br. Buchner to attach themselves to the Rev. Mr. Alloway's station at Porus. Mr. Alloway is an excellent man, and a Missionary of the London Missionary Society. The family alluded to declared they would not leave the Brethren, but would come to Bethany as often as they could. The sons occasionally come, but the parents are getting too old and feeble to come, except to the communion. I thought of paying them a visit, but was dissuaded by a helper, to whom I mentioned my intention, saying that the minds of those who had left would be thus unsettled, Br. Buchner having told them it was not possible for them to be visited properly by any minister from Bethany. Because I admit the truth of this, I am sorry we should still have even this one family living there attached to us. I believe some few go to Bethabara from Porus, but am not sure. A number of the Bethabara people, however, live only a few miles from Porus, which is not more than ten miles from Bethabara, while from Bethany to Porus is at least seventeen miles.

"There is a good deal of sickness prevailing at present in our neighbourhood, especially in one or two settlements, where ty-

phus fever has attacked a number of families. Several persons are still dangerously ill, and yesterday, the fourth victim of the fever, belonging to Bethany, was interred. She was a careless young woman, and a few weeks ago I saw her looking the picture of health. During her sickness she was either delirious or too weak to be much spoken to. May she have sought and found mercy!"

ANTIGUA.

From Br. James Heath.

ST. JOHN'S, Feb. 28th, 1848.

"DEAR BROTHER,

"Harriet Glover, our old and faithful nurse, has been ill for now ten weeks, and we do not expect that she will recover. The feebleness and decay of four score years seem to have come upon her at once, and she looks to me to see that her few remaining wants are supplied. Half her earthly pilgrimage has been spent more or less in the service of the Mission, and for faithfulness, fidelity, and disinterestedness, few can equal her. Her hopes of salvation are built upon the right foundation, and her mind is increasingly accustomed to think of Him, whom her soul loveth—Jesus, who had bought her with His precious blood. Under the above circumstances, my little motherless daughter, Mary Jane, is kindly cared for by Br. and Sr. Coates."

From Br. J. Hull.

"MY DEAR BROTHER

St. John's, Jan. 27th, 1848.

"We both continue to enjoy a large share of health. My dear wife, though hitherto spared a 'severe seasoning,' has become pretty well accustomed to the change of scene and climate. I think we are both agreeably disappointed in not finding the heat as oppressive as we anticipated; indeed, at this time of the year, we are inclined rather to complain of the cold.

"I regret sometimes that my work is not sufficiently *concentrated*, having still the oversight of Gracefield, which, though quite congenial to my mind, is not without its inconvenience, there being parts of the work which can be but imperfectly attended to, *e. g.*, the dayschool and visitation of the sick. However, the Lord can 'supply all my need,' and can make 'all things work together for good.'

"The new regulation made for the supply of Missionary intelligence, through the *Remark Books*, will I trust be found to answer its purpose of 'gathering up the fragments;' it will, of course, curtail private correspondence, and do away with the too general complaint of having nothing sufficiently interesting to fill a letter, &c. &c.

"December 7th was the anniversary of our landing.—How soon

is a year fled! we may well say, we spend our years as a meditation. (Ps. xc. 9). Having now experienced during one year the various changes of seasons, and the different branches of our Missionary work, we can the better praise the Lord for having helped us thus far; and looking to Him as His servants, (Ps. cxxiii,) we can cheerfully trust Him for the time to come.

“ Though we with deep humiliation
Own that we basely Him requite;
Yet will we joy in His salvation,
He is our Lord, our help and light.”

“ On Christmas-day, the little church at Gracefield was enlivened by decorations of what is called ‘Christmas Bush;’ an inscription over the table, ‘Unto you is born a Saviour!’ and a love-feast for the children.

“ We had a very interesting day in town on the 28th December. In the morning, some of the Missionaries and day-school teachers, from different stations met together for friendly conversation on the details of our school employments; and Br. Hamilton gave a clear and comprehensive address on the subject of education. In the evening was held a tea-meeting, chiefly for Sunday-school teachers, at which addresses were given:—

“ I. On the Importance of the work and qualifications of teachers, by the Brn. Buckley and Hull.

“ II. On the end of Sunday School teaching, and the best means of attaining it, by Br. Humberstone.

“ III. Grateful retrospect and trustful prospect, by Brn. Beyer and Baum.

“ Br. Heath presided in the absence of Br. Harvey, whose numerous engagements at the close of the year prevented him from remaining, but towards the end of the meeting he enlivened us all by his presence and voice. Br. Humberstone has since had a similar meeting at Lebanon, which was attended by sixteen teachers from the neighborhood of Gracehill.

“ As the subject of our ‘Brotherly Covenant’ has been lately introduced in this Mission, we have, as it were, a new branch of study wherewith to occupy our minds, in order to bring our people in some measure acquainted with the subject of the *Brethren’s Church*, by means of the appointed quarterly meetings. The second such meeting was held in all our congregations in Antigua, on the 23rd inst. Perhaps the following bare outline of the one at Gracefield may not be uninteresting, at least to yourself, who can so readily fill up what is not expressed:—

“ *Morning Service*—Lesson, Acts v.; Sermon, Heb. xiii. 6, 6; Quarterly Meeting; Hymn 726, 5; Address.

“ *Introduction*.—Reminded the congregation of the last Quar-

terly meeting, especially the subject of the Brotherly Covenant, and the intention of these meetings: *History of the Brethren's Church*, viz., those portions which have special reference to our Memorial Days:—

- “ I. Its Formation.
- “ II. Its Renewal.
- “ III. Its subsequent Progress.

Though the company was not numerous, great attention and de-
corum were manifested, especially by the younger part of the
congregation. It is not to be expected, that they will all at once,
or even for a long time, comprehend the subject; yet, as a be-
ginning has been made, we may hope, that some may be led to
cast in their lot with us, having ‘ heard that the Lord is with us
of a truth.’”

March 27th.

“ I am thankful to be permitted to ask you to rejoice with us,
inasmuch as the Lord has graciously given us a first-born son.
The expected event took place on Sunday evening, the 27th of
February. I had been as usual assisting at Gracefield, it being
Communion-Sunday, and, on my return, found abundant cause
to praise the Lord for His goodness and mercy shewn towards
His unworthy servants: up to the present time, I am glad to say,
both mother and child have been doing well. On Tuesday,
March 21st, we dedicated the dear infant to the Lord in baptism,
by the name of John Theodore.”

*Extract from the Remark Books of the Missionaries at the
several Stations.*

“ At a recent half-yearly Missionary Meeting and Lovefeast
one of the helpers being called on to say a few words, addressed
the company to this effect:—

“ ‘ In the name of Him who knows all things, and who has
permitted us to meet again, I now address you. We do not know
whether it will be the last occasion or not; some, as we know,
who are present last time, are not with us now, but have been
called to another world.

“ ‘ The work, my friends, must go on! It is great and im-
portant, and must be looked after! I expected to have seen the
place full to-day; it must be very discouraging to those who have
the work in hand, not to see the people coming forward to help.
We are quite *slack* to what we ought to be; it seems as if we
were going backward instead of forward. Africa is still among us!
the evil principle is yet in some of us. Christ knows all things,

and He can see into the dark ; we know better, but do not do it. If our ministers could have the conscience to invite you to music and dance, you would be ready enough ; you would want, not half-yearly but quarterly tickets, and bring your dollars, and half-dollars, and bits to pay for them. The Missionary tickets have no price marked on them, to show that whatever you give is your own choice. I know some who look so poor, as if they had nothing to give, and not half a bit to spare, but will keep a Spanish dollar in their pockets to go to a dance.

“ I do not boast of any learning, for I never went to any school in my young days ; but I have been made wise by my Bible ; and I am not ashamed to say that the scholars of the day-school are often my instructors ; for when I listen to their lessons I learn many things, and then find them out in my Bible at home.

“ I know very well my complexion is against me ; for you believe a white man sooner than me, though I tell you the same things. And I say, we must endeavor to find ways and plans to keep up this Mission, that we may have properly-trained ministers, who can teach us the truth. What a sad thing it would be to be led away by whatever false teachers might come to the island ! But now, I say, you have so long heard the truth, that no Minister here *can preach anything else as truth*, without being found out !

“ I have worked for different gentlemen since freedom, but I never signed a written agreement with one. I have always said, ‘ I am a Moravian follower, and my word is sufficient ;’ and in all cases my word has been taken. Though I believe there are sincere souls in this church, I am sorry I cannot speak so of all ; and therefore I said, ‘ Africa is still among us.’

“ I do not boast in this that I have said ; but in my prayers, night and morning, I beg the Lord to keep me humble, and make me a useful servant of His ; and I hope we shall all be the Lord’s ; and then we shall meet above to part no more.’

“ This address was listened to with silent and respectful attention, and responded to at the close by a general ‘ Amen.’

“ Speech of a Helper Brother at another Half-yearly Missionary Lovefeast :—

“ The Missionary work is so interesting, that all should take an interest in it, every one, that the gospel may be spread everywhere.

“ I see but one Brother here who was alive when the Moravian Missionaries first came to us down here ; and they were the first to bring us up, like a father would his children, nurseing us till now we are all grown up ; and so we should be united to them.

“ Now, my dear black Brothers and Sisters, what is in the mountains and in the bushes ?—Why, wild goats, isn’t it ? and we were just like them before-time ; but the Moravians took us,

brought us from the bushes, and tamed us, and collected us together, like it is to-day.

“ ‘ Now, when you catch a wild fowl, you feed it a little every day, and it gets tamer, and tamer, till by and by it is a useful fowl ; you take it that it may be useful ; in former days, we were like wild fowls, and now we should be useful to those who took us from the bushes.

“ ‘ If the Moravians did not come to us, it would have been a long time before our colour would have known the Lord, and we must esteem them very highly.

“ ‘ Thanks be to God, that my parents pointed them out to me ; they said, ‘ See that house, there ; go there, and get good.’

“ ‘ If you all had proper love to them, the house would be full now, and all round the door filled up, the place not large enough.

“ ‘ We have such advantages now, that we should do our ‘ outermost ’ to help them. What did they come for and preach the gospel ? They want to see us good sheep in the pasture, all feeding together.

“ ‘ I hope my dear Brethren and Sisters, your spirits in you will say ‘ Yes, they take an interest in us.’ If we knew more about the gospel, we would do better than we do.

“ ‘ The Missionary Love- Feast look ‘ cant (thin) to-day ; when we commenced first, we were better than now, and then we went on a little more, and a little more, and a little more, but now we are gone back a half.

“ ‘ Now, my dear Brothers and Sisters, remember what Br. Wullschlaegel said when he went away, ‘ that we would go on more and more.’ What will he say, when he hears about our falling back ? Ah, we want more love ; we should encourage each other, and then plenty more would have been here. You say, ‘ I can’t force them,’ but you can, with good words ; and a good word is better than a thousand bad ones.

“ ‘ Now, Brethren and Sisters, don’t let Br. S. be so grieved again ; you have not shown proper respect to him to-day. When he asked you for Missionary money, you made excuse, and said ‘ next time,’ and then when he came again you said ‘ next time,’ and plenty said ‘ next time,’ and I don’t like this ‘ next time’ at all ; and if it had not been said so much, it would have been better, and many more would be here. (A general commotion was then manifested, and from every part of the little assembly was heard, “It will be better next time, Godfather*, we hope you won’t have this fault to find wi’ a’ we again.”)

“ ‘ Our Brethren and Sisters at home sent us the Word of God and helped us ; now we should help others. Br. Harvey said a

* This is a name very commonly given to the native assistants by the people committed to their special charge, and has its origin doubtless in the circumstance of their frequently standing godfathers to the catechumens at their baptism.—*Ed. Per. Accts.*

long time ago, that the Missionary Society here was like a tree growing up, up, higher and higher: now what will he say, when he hears we don't grow any more?

“ Oh, my dear Brethren and Sisters, I hope you will all do better, and may the Lord help us all. Amen.”

BARBADOES.

From Br. John Ellis.

“ DEAR BROTHER,

SHARON, *April 25th, 1848.*

“ The approaching Synod is much in our thoughts. May the Lord our God abundantly bless the deliberations of His servants, and grant that they may tend to the prosperity of the whole Brethren's Church, so that she may ‘ again take root downward, and bear fruit upward,’ to the glory of His holy name.

“ We are proceeding steadily in our work, sowing the seed in hope. I have just closed a blessed celebration of the Passion and Easter seasons. At the daily meetings held during the former, the body of our Church and part of the gallery were filled; the public preaching was also well attended by crowded auditories, while the celebration of the Holy Communion was marked by a lively feeling of the presence and peace of our glorified Head and Saviour. We believe that many who love the Lord were strengthened in the faith, and that they enjoyed a renewed assurance of their Saviour's love, while the minds of others attending our public services were solemnized, and we hope led to reflection upon the things which make for their peace. We hear, that the attendance, both at Mount-Tabor and Clifton-hill, was also numerous, and that a blessing evidently rested on those heart-enlivening services.

“ Our new bell was used for the first time on Palm-Sunday, and some of our Brethren tell us, that its clear tones are distinctly heard at the distance of several miles. It hangs in a neat belfry, which has been erected at the west-end of our Church, and which puts us in mind of some places at home still dear to memory.

“ For the last few weeks, we have had less sick visiting than usual, but yesterday I was called early to Lewes estate, about five miles distant, to see two sick members. One of these, Thomas Marshall, was deprived by an accident, of both his arms. I found him in a very weak state of body, many symptoms indicating that his departure was near, but he clearly testified of his heart's communion with the Saviour, whose peace he felt, and to whose will he was fully resigned. This dear Brother and his wife are an exemplary couple; poor forlorn as to outward things yet cheerful in spirit and clean in apparel, and giving evident proof that they are rich in faith and heirs of the kingdom of heaven. Another communicant Brother, at the same place, had been

in convulsions; his recovery is doubtful, but his trust in the Lord is unshaken. I have a call to-morrow to a still more distant plantation, to visit a sick Brother; and another man, the husband of a communicant Sister, who is not a member of our Church, but being ill, has, perhaps for the first time, felt alarmed, and requested a visit.

“I am sorry that I cannot report more favourably on the state of the Island that when I last wrote to you. Much distress still prevails, and, I fear, is not likely to be soon lessened.

“Our day-school is going on better than we could reasonably expect from the depression of the times, this being also the crop season, when children are sometimes kept at home to look after the household concerns, while the parents are engaged at work; a few, also, far gone in arrears of school-fees, have, according to the advice of our visiting Brethren, been suspended. About 50 children, however, are in attendance, and more are on the books. The Sunday-school numbers 200, and the attendance is regular. And a spirit of inquiry and a desire for improvement are pleasingly evident among the teachers, and our son Charles instructs them in an evening-school, at which they eagerly attend.

From Br. C. W. Roentgen.

CLIFTON-HILL, April 7th, 1848.

“DEAR BROTHER,

We are very much obliged for your kind offer to endeavour to send us some school-materials. We can assure you, we are very much in want, and especially of some Bibles, for those we have in use are quite torn to pieces; also some Tracts, &c., for Christmas rewards. If some of the kind friends in England, who feel interested in the education of the Negro children, would be so kind as to help us, we would be very thankful, and would not fail to implore the Lord to bless them for it. The children look always at Christmas for some rewards; if we could get some prints this would be capital.

“But I am sorry to say that many of the parents, though not all, are very indifferent about their children’s education, and especially since their wages have been reduced. Some have taken their children from school, and have put them into the field to work. Lately, I came to a plantation, when I saw ten children in the field, some of whom were our scholars; they will now forget the most, if not all, that they have learnt. But after all, we are glad, and thank the Lord for the blessings He has laid on our weak endeavours; and it is our prayer, that the saviour may continue to bless us, and give us grace and strength to labour according to His mind and will.

“I am happy to inform you, that we have eleven persons, four Brethren and seven Sisters, who are under instruction previous to

their confirmation, when they will, for the first time, partake of our Lord's body and blood. I mention this to you, because it gives me much pleasure to see them coming every Saturday morning to receive instruction, which is an evidence of their desire to learn.

TOBAGO.

From Br. W. A. Prince.

MONTGOMERY, April 15th, 1848.

"DEAR BROTHER,

"I am requested by many aged and infirm Brethren and Sisters of this congregation, to express the gratitude they feel to the dear Brethren and Sisters at Berthelsdorf and Herrnhut for the food and raiment that have been provided for them through the liberality of these distant friends. They say, 'We no worthy to receive such comforts, 'spiritual and temporal; we nebber expect such a ting, especially from dem dear kind German Sisters wer Brodder Herman lib. Die Lord bless him, sister (wife) and daughters, and all them odder kind ladies who work so good to get dem fifty dollars to send to we, when we hab noting more to look for; and please tell Brodder Herman to tell him wife and daughter, and all die sisters, dat we feel we no desarb it; but we pray de Lord to hab mercy upon dem, and bless dem too much.' You will see by the foregoing, that, through Br. Herman, the sum of 10*l.* 8*s.* 4*d.* sterling* has been placed in the hands of Srs. Badham and Prince. The former will provide clothing and the latter food for the poor distressed Brethren and Sisters, who are so greatly in want of both. Sr. Badham has already purchased a quantity of good strong linen checks, and will be most cheerfully assisted by our school-girls in making them into garments.—Blankets, which would have been very acceptable, are not to be had. You will be pleased to learn, that our day-school has almost got up to the number in attendance previous to the memorable night of the 14th of October last, and this week numbers 340 children. The parents were not called upon the first quarter for school-money, but no sooner did Br. Badham announce it than they or their children paid with the greatest promptitude the sum required; nor will those who belong to our congregation keep back their church-subscriptions this year. It is truly refreshing to us to find, that our dear people consider that they owe all they have not been able to hand in before the close of this year. I say *owe*, yet not as a debt to a merchant, but one of love; and it may be truly said of them, as a body, 'freely they have received, and freely do they give.'

"*May 21st.*—Please to accept the warmest thanks for your interesting letter of the 1st, and its contents. At the same time I re-

ceived another from Br. Wullschlaegel, enclosing a draft for the following amounts, collected in our congregations in Jamaica :—

	£	s.	d.
Beaufort	6	10	0
New-Carmel	6	0	6
New-Fulneck	5	2	0
Bethany	5	0	0
Bethabara	4	0	0
New-Eden	3	10	0
Fairfield	3	3	3
New-Bethlehem	3	0	0
Springfield	3	0	0
New-Hope	2	19	3
Irwin-Hill	2	10	8
Nazareth	2	0	0
Lititz	2	0	0

TOTAL £48 15 0

“ This we look upon as the first harvest ; and an abundant one it has proved, especially when we consider the impoverished state of the island.

“ *June 14th.*—Many of our Brethren and Sisters are still suffering from blows received on the night of the hurricane, and from exposure to the weather, through the delapidation of their houses. Those who do not work on the estates have no claim upon any one to repair their dwellings, as they only inhabit them during pleasure. Those who have no blankets feel the need of them more than ever before, since the forty were distributed. The Creoles feel severely the effect of any bodily injury, owing in part to the profuse perspiration to which they are subject.

“ Monday evening, the 5th instant, was a very interesting season. Long before the meeting commenced, our little room was crowded, and there were nearly as many outside as within, to listen, for the first time since the 11th of October, to the Missionary intelligence we had to communicate, and also to hear of the intended opening Synod of our Church at Herrnhut, on the 29th of May. The beadle of Mount Pleasant remarked after the meeting, ‘ I now believe, since I have heard for myself ; and am determined to bring my wife, and let her hear also ; de meeting too sweet.’ It is gratifying to find they do not grow tired of hearing these accounts ; they were listened to with unabated interest by a large and attentive auditory. With reference to the delapidated state of our chapel-premises, I would remark, that our Saviour’s protecting care of us has been manifested in the circumstance, that not a single Sabbath has passed, on which we have had to omit the usual services ; and, in general, we have had all three. Last Sunday, Br. Badham was at Moriah, to preach the half-

yearly Missionary sermon, and 150 members of the Missionary association partook of a love feast. Br. Badham returned on Monday, leaving Br. Muentzer much better, and Sr. Muentzer quite well."

DANISH ISLANDS.

From Br. W. Haeuser.

Friedensthal, St. Croix, April 25th, 1848.

"DEAR BROTHER,

"I must beg you to excuse my troubling you with my requests, at a season when your time and attention are probably engrossed by business of various kinds connected with a general Synod of our Church; nevertheless, I can do no other than frankly lay before you the necessities of our congregations in this Island, and ask your assistance in making them known to our Brethren and friends in Great Britain. You are already aware that we have obtained leave from our Mission-Board to erect new churches at Friedensthal and Friedensfeld, and to enlarge that at Friedensberg. Towards the expense of these undertakings, we have obtained grants from our Mission-Board; but I regret to say, that they will leave a considerable balance to be made up from other sources. The grant for Friedensthal is £600, but the estimate for the new building exceeds this amount by upwards of £400; we shall have to exert ourselves to raise the funds that will be required. Some help, we hope, will be afforded by our negro congregations; but much we cannot reckon upon. Shall we, under these circumstances, do wrong if we look to our dear British friends for a portion of the aid which we so much need? That both yourself and the Treasurer of your Society are at this time probably absent in Germany, is rather unfortunate for us; yet we are disposed to hope, that among the many Brethren, Sisters, and friends, whose personal acquaintance I had the privilege of making some years ago in your favored land, there may be some able and willing to cast their mites into our treasury, and to assist us in a work, the necessity for which becomes every day more apparant. If they could see the miserably small and inconvenient structures which we still use for Divine worship, we cannot help thinking, that they would be ready to strengthen our hands for the performance of this important work.

"We have just celebrated the Passion-Season and Easter. The services have been attended by unusually large auditories, who have manifested much apparant devotion. Had we had more room it would doubtless have been occupied. In St. Thomas I understand the same has been the case. The members of our Mission-family are at present enjoying a tolerable good state of health."

Extract of a Letter from Br. Ziock to the Mission-Board.

Friedensfeld, Jan. 25th, 1847.

“When the Lord’s time is come, He can awaken within the sinner’s heart the earnest cry, ‘What must I do to be saved?’ I had lately the joy to baptize a heathen on his death-bed, in whom I trust this good work had been wrought. He was born here in St. Croix, but, through his mother’s neglect, had grown up without being baptized. He had never attended at church, nor troubled himself about God’s word, but had led a dissolute life, and turned a deaf ear to all admonitions. A violent cold had brought on a consumption, and his hearing was greatly impaired. I found him one day sitting in the sick-house, and entered into conversation with him. I told him that his state was very dangerous, and that, if he left the world as an unconverted sinner, he could expect nothing but to be cast out into outer darkness. He recovered so far, that he was able to come several times to church; but he was soon obliged to take to his bed. I visited him for several weeks, and gave him Christian instruction, but, alas! very imperfectly, as I had to shout every word into his ear; yet by the Lord’s help, I succeeded in making him acquainted with the most essential truths. Feeling that he was rapidly sinking, he begged earnestly to be baptized, which took place on June 10th. After a fortnight after, he departed, and found acceptance, I trust, with the Good Shepherd.

“On the plantation *Bethlehem* I visited a patient who would not hear of conversation. He had been excluded for drunkenness from the Lord’s Supper, and when I represented to him what an abomination it was in the sight of God, he remained quite cold and indifferent. On my quoting 1 Cor. vi. 10—‘Drunkards shall not inherit the kingdom of God,’—he said: ‘I know that I am under God’s law; He can do with me what He will; and if he casts me into hell, I must submit, for I cannot hinder it.’ I asked him whether he would not rather go to heaven than to hell. ‘Certainly,’ said he; ‘but if I must go to hell, what can I do?’ My assurance that he might yet escape, if he would confess his sins, and turn in faith to Jesus Christ, and that he would repent it when too late, if he did not, made no impression on him. Even when reminded, that to-morrow he might stand before the judgment-seat of Christ, he continued cold and hardened. I saw several of the patients in the same room wipe the tears from their eyes; he alone remained unmoved. As I took leave of this poor man, I lifted up my heart to God, that He would still visit him. I was glad to hear at his funeral, that, in his last days, he had earnestly cried to the Lord for mercy.

“The case of a young man on a neighboring estate, whom I visited some time ago, deeply affected me. He told me, that he had never been in a church since his baptism. He had been employed as coachman by his owner, and, being now attacked by a

decline, was very desirous to obtain mercy, and greatly afraid of being lost. I directed him to Jesus as the Saviour who had died for him on the cross, and redeemed him from destruction, who loved him too, and would gladly forgive all his sins, and receive him in mercy. He listened very attentively, and his looks declared that the word of Jesus' sufferings and death cheered his heart. He departed on the following day.

"Many of the negroes have a superstitious regard for Christian burial. On my asking one of our new people, what would become of his soul, if he were now to die? he answered at once, 'My soul must go to the devil.' Surprised, I inquired who had told him so. 'Nobody,' he replied. 'How do you know it then?' 'Why,' said he, 'whoever dies without receiving a Christian burial must go to the devil.' On my telling him, that only, those who love our Saviour with the whole heart, serve Him gladly, and daily seek forgiveness of their sins from Him in faith, have part in the heavenly kingdom, and that those who do not act thus must be lost for ever, though they may have Christian burial, he promised to seek Jesus with his whole heart, according to my exhortation.

"An old communicant sister on Bethlehem estate, to whom I administered the sick-communion, said, after the participation,— 'Now I shall soon go to my father.' When I asked whom she meant, she said: 'I don't mean my father in Africa, but the Lord Jesus; I shall go to Him, to be with Him in heaven.'

"The Sunday-school begun here last year is tolerably well attended by children of from twelve to sixteen years old. There is room for 120; but most of them can come only every second or third Sunday, being wanted to tend cattle."

From Br. J. Gardin.

FRIEDENSFELD, ST. CROIX, *Feb. 16th, 1848.*

"DEAR BROTHER,

"I never knew what a distressing thing it is to be deprived of health till I was seriously ill myself. When Br. Herman and Mallalieu were here, I had just returned from St. Jan and St. Thomas, and had not yet resumed my ordinary labours; but in the following month, being the month of examination, I had far more to do than my little strength could bear; the consequence was *a relapse*, which made me ill all the rest of the year, and often I was on the point of declaring my absolute inability to go on with the work. This was particularly the case, when, in October, I came from St. Thomas's, where I had hardly been able to go through the fatigue of arranging the schools, and found a far greater amount of work here, in making arrangements for the opening of the Saturday-school, &c. However, to the praise

of our gracious Lord, I must say He not only helped me through, but even increased my strength. There are in St. Croix above 150 estates from which children are sent to the eight schools. — The whole island is divided into eight (rather nine) districts, under as many local officers. According to the new regulations, I had to send, by the quarter officers, to every estate a printed schedule, in which the managers were to write the names of the children, their day of birth, day of vaccination, and the church in which they are baptized. These lists were sent to the police-masters, and by these, having been compared with the estate lists and corrected, they were sent back to me. This is the course of business which is repeated every six months; but this time more than 1000 children were to be entered. In comparing them with my own lists, I found that a great number of children who ought to attend the Saturday school were not on the managers' lists.— To correct this, much time would have been lost; I therefore did not, as I was advised by the school commission, first settle this, and then begin the school, but I at once sent back the lists to the managers, and opened the schools on the 8th of January, as it had been fixed; for I thought it still better that 100 children wait than 1000, and I wished much to open the school with the beginning of the year. The lists, which must be sent with the children to the teacher when school begins, are now again in my hands, and I have just finished entering them in my books. The whole business gave me much to write,—for new things must be well explained. Unfortunately, also, the building of the cisterns and the repairing of the school-houses happened to occur at this time; and as, according to the new rules, all communications between the school commission and the local officers and planters are to be made by me, I hardly knew how to go through all this and to do justice to my other duties; my poor head in particular was greatly distressed. Whenever I can find time to transcribe the new regulations I will send you a copy.

“I am truly thankful for the last letter of our Mission-Board, in which it is positively declared, that, in case we should be forbidden to give Bible instruction in the country schools, we are not to yield, but rather to give up the schools. I need hardly tell you; that, since the opening of the Saturday-school, all hope of having a *Sunday*-school in the country school-houses is entirely given up; I fear that the Saturday-schools will much injure our Sunday-schools in the Mission places. You ask how these are going on. In general, I may say, we have not much reason to complain, considering the unfavourable circumstances under which we are obliged to keep them. Here, in Friedensfeld, we have about as many scholars as we can accomodate in our limited room. I am confident that we could do ‘a great deal’ more in every respect, if we had a more convenient church and school-house. I am most thankful for the grant from our Mission-Board; but as

in this place we cannot build without great expense, we must try to get more ; and if time permits, I shall inclose a letter to our dear friend, Mr. Tregelles, whom I will beg to give us some-thing. You also wish to know how the public schools are getting on generally. I cannot say that much progress is made, in comparison to other years, neither can this be expected as long as circumstances remain the same. According to the new regulations, the children are to attend to the ninth year, and to enter when five years old; this will have a good effect; but one great hinderance always remains,— this is the great number of children who attend most of the schools here in St. Croix. In this respect the schools in St. Thomas have a very great advantage over us,—the *whole number* of children attending the five day-schools in St. Thomas does not much exceed 100, whilst in some of our large schools in St. Croix, the number of children formerly exceeded 200 in one school. On the whole, the number of day-scholars in St. Croix is about ten times as great as that in St. Thomas. My last stay in that island extended to a full month. I had a great deal of trouble in getting all the galleries altered, for they were quite unfit for use. I was glad to spend, during this time, a day with Br. Miller, of the Mico Charity, who to my great satisfaction brought with him three teachers, owing to which I was enabled at once to open all the five schools ; but Br. Geissler, who had taken charge of the school at Niesky, is no longer able to go on with it; and from the school at New-Herrnhut I am obliged to take away the colored teacher, for reasons which it is too painful for me to relate. Under such circumstances, I am very glad to learn, that the two young Brethren are preparing for the school-service in Glasgow.

 V.

LABRADOR.

Extract of the Diary of Nain, from August, 1846, to January, 1847.

After the "Harmony" had weighed anchor, and set sail from Hebron, early on August 15th, we accompanied Br. and Sr. Vollprecht, who have served this congregation about a twelvemonth, on board the "Union," which sailed for Hopedale at 3 p. m. It was a cloudy, mizzling day, and a strong west wind blew, which was in favour of both vessels. But, some hours after, one of the crew of the "Union" returned with the intelligence, that the wind had broken her foremast. Happily, however, the damage could be repaired, and she pursued her voyage after a short delay, and reached Hopedale in safety.

We are now engaged in collecting hay for our goats, which is no easy task, as the grass has to be mown by patches on the

mountain sides, in the glens, and amongst the bushes, which swarm with mosquitos whenever the weather is tolerably warm.

In the beginning of *September*, the Brn. Elsner and Ribbach were busily employed with the erection of an organ, which had been presented to us by a kind friend at Herrnhut. When used, for the first time, at a singing-meeting, it gave no small joy to our whole congregation. Joas, one of our Esquimaux, afterwards called on us, and said: "It is a subject of thankfulness, that we have once more an organ with such sweet tones. It resounds continually in my ears as I am rowing alone in my kayak. When obliged to be absent from church in spring and summer, I often feel quite lost for want of its enlivening sound."

In the latter half of the month, the increasing cold warned us to house our garden-fruits which, considering the season, turned out not amiss. The largest potato weighed twenty ounces, and the finest beet-root nineteen ounces.

Before the month expired, we all four set to work to new-roof our house, a task which we had put off quite as long as it was safe, the very spars on the south side of the building being, many of them, rotted. We continued at this work till late in October, when the extreme cold obliged us to desist for this year. We were thankful to the Lord, that He preserved us from any serious accident during this dangerous occupation. Glad as we should have been of the assistance of our Esquimaux, we did not like to call them from their own pursuits, as, in that case, the expense of maintaining them and their families during the winter would probably have fallen on the Mission.

In the beginning of *October*, an inflammatory disorder broke out amongst the Esquimaux, which threatened serious consequences and put our medicine-chest and medical skill in requisition. Besides a child, one of our communicant Brethren, Simeon, fell a victim to the epidemic. He was born in 1790, amongst the heathen, but came hither as a child with his parents, and was admitted to the Lord's Supper in 1819. For several years afterwards his course was very satisfactory, and he was useful as a chapel-servant, and in a variety of other ways. But, neglecting to watch over his heart, he fell into adultery, and, impelled by shame for his misconduct, left us for two years, till, finding no rest for his soul, he came back as a penitent sinner, and sought and found forgiveness with the Lord. Yet, after his restoration to the privileges of the church, his proud spirit at times led him astray, and, instead of hastening to the Saviour, he sought the fault in others. He was taken ill at the commencement of the month, but was able to attend the speaking with the communicants on the 8th, when he complained of his inward corruption, and expressed his wish, that the Lord would free him from its influence more and more. Next day he was taken worse, and his mind began to wander, so that we could have no further conver-

sation with him before his end, which followed some days after.

At the speaking referred to, a Sister said: "I will go to the communion, unworthy as I feel myself, in order to be strengthened anew within. I love you, and wish that all men were of one mind." Another Sister said: "When Jesus help me, I can walk in the way of His commandments, not otherwise." A third remarked: "I have no other joy here below, than in Jesus' sufferings and death; and when I go to Him, my joy will be great and full."

November 2nd, we opened our daily meetings for the winter-season with fervent prayer to the Lord, that He would lay His blessing on our weak testimony of His love, and cause it to bring forth abiding fruit.

The festival of the 13th was numerously attended, though principally by females, the favourable weather having induced most of the men to sally forth on the chase by land and sea; and some of them, it is to be feared, are rather glad than sorry to miss the meetings.

In the course of this month, one of our inhabitants built himself a half-European house, after the pattern of those of the Southern traders settled in our neighbourhood. It is more and more the wish of our Esquimaux to have each a separate dwelling of his own, but, not having the means of procuring substantial timber, they are obliged to use slighter materials, whence arises a necessity for yearly repairs, which is not the case with the winter-houses of the old construction. We must, however, remark, that the Esquimaux houses are distinguished by greater order and cleanliness than formerly; some have even floors, which they keep clean, and others are decorated with pictures and shelves of crockery.

In the last week of the month, Joas, already mentioned, was witness to a singular atmospheric phenomenon. While out, one afternoon, in his kayak, the sky being faintly clouded, a strange red light shone around him, and was reflected in the water.— Looking up, the heavens seemed to him to be on fire. He was terrified, as he says, and trembled in every limb, thinking that the last day was come, and prayed most fervently to the Lord that He would pardon all his sins, and receive him in mercy.— He returned home the same evening full of what he had seen.— His son, a thoughtless young man, who was at no great distance, had noticed the reflection in the water, but had never looked up, whether from stupidity or fear we know not.

Shortly after, the communicant Brother William had a providential escape from imminent danger. He was drawing up his kayak on to a steep shelf of rock, to clear it of ice, when he slipped down in the sea. Happily, however, he kept hold of the kayak, and half in, half out of the water, contrived, though with difficulty, to row himself to the main land. His whole thoughts, as he candidly avowed, were taken up with the fright and distress of his

family, should they find him a lifeless corpse. But no sooner did he set foot on dry land than the question struck him—"Who has saved me?" and he began to weep and pour out his heart in gratitude to the Lord.

December set in with severe cold, the thermometer sinking to 60 degrees below zero of Fahrenheit. But the temperature soon changed, and we had soft, rainy weather, which allowed the Esquimaux who were with us to continue their fishing with considerable success. The same cause however, prevented our dispersed people—nearly one third of the whole, from returning for the Christmas festival.

On the 24th, however, the icy bridge began to close, and sledges daily arrived with our people, who had been absent for a quarter of a year. They expressed their regret at having been so long debarred from the meetings. Though illnesses had been prevalent among them, not a single death had taken place.

January, 1847.—We had a pleasing evidence of the power of God's word on the hearts of several of our members. Jonas came to us one day, in the name of a number of fathers and families, that they intended in the spring to make a contribution in blubber to the British and Foreign Bible Society; in return for the precious gift of the Scriptures. They also declared their intention of making their teachers a present of skins for clothing. Even should it proceed no farther than the good intention, as is not unfrequently the case, it is pleasing, at least, to see that their naturally torpid faculties have been quickened to a sense of their obligation to their earthly benefactors, as well as to the Source of every good gift.

On the 6th, we celebrated the Epiphany festival in fellowship of spirit with all our congregations gathered from the heathen.—At the love-feast, we delivered the salutations of the Board of Directors, and remarked that the great teachers over the water rejoiced greatly to hear good of them, but were much grieved at present to hear so many bad things of them; so that they ought to improve the great privilege they possessed of having teachers, and would have only themselves to blame if they lost it. This made a deep and salutary impression on the minds of many; and several of them afterwards came and declared that they could not possibly do without teachers, as they did not wish to plunge themselves and their children into misery and destruction.

VI.

ACKNOWLEDGEMENTS

of Appropriations and Donations to the Missions of the United Brethren received by Rev. Philip H. Goepf Agt. for the missions at Bethlehem, Pa.

1847. Dec. 28th.	Rec'd of Bethlehem Young Men's Missionary Soc., appropriation for Tobago.	\$30 00
1847. Jan.	Rec'd per Rev. J. T. Bechler collection after a Missionary sermon at Litiz	16 10
	Rec'd per Revd. D. Bigler collections among friends at New York	36 49
	“ “ collection after N. Y. Missionary sermon in June 1847	102 82
	“ “ in Nov. 1847	136 00
	“ donation of Mrs. Ireland	10 00
	“ “ “ Mr. Bailey	10 00
	“ “ “ Mrs. Bailey	10 00
	“ “ “ Mr. S. Payne	10 00
	“ “ “ O. B. Butler	10 00.
	“ “ “ Mrs. S. Battell	10 00
	“ from friends in New Orleans	6 00
Feb. 17th	Revd. G. F. Bahnson collection after a Missionary Sermon at Lancaster	32 75
	donations of Br. A. \$2, Sr. G. 50cts., Br. B. \$4 25, Br. F. \$1, Sr. R. 50 cts.,	8 25
“	“ appropriation of the Lancaster Fem. Missionary Soc. for rebuilding the church in Tobago	40 00
“	Rec'd per Rev. Chs. F. Seidel collection after a Missionary Sermon at Bethlehem	75 72
3	“ “ “ H. A. Shultz appropriation of Bethlehem boy's Missionary Soc. \$3.	
	“ girl's “ “ 2.	5 00
12	Rec'd of Bethlehem Young Men's Missionary Soc. per Max. Goepf, Treasurer, appropriation towards Missionary purposes in general	50 00
“	Rec'd of do for Tobago	50 00
March 6th	“ through Rev. H. A. Schultz a donation for Tobago	5 00
18th	through Edw. Peter, Treasurer, appropriation from Ohio Mission Society	14 00
14th	through Rev. H. Bachman amount of collection in Hope Ind. for Tobago	13 00

Acknowledgements.

47

1848. March	14th Rec'd through Rev. H. A. Schultz from Bethlehem Fem. Missionary Soc. for Tobago	60 00
	" " for gen. Miss. purposes	30 00
May	Rec'd of Philip Schmidt Ohio, for Greenland	5 00
"	" Rev. E. Rondthaler, amt. of collections and subscriptions in Phila. for miss. purposes	53 70
"	Rec'd of Young Men's Missionary Society at Lititz for Tobago	20 00
June	" through Rev. S. Reinke amount of collection for Missions, in York Pa.	18 33
"	" through Rev. Levin Reichel from Nazareth Fem. Missionary Soc. for Montgomery, Tobago	50 00
"	" through Rev. Chas. F. Seidel, amount of collections among female sunday scholars at Bethlehem, made by Sr. F. Boehler	9 10
"	" through Rev. Sylv. Wolle amt. of appropriation from Ohio Mission. Society	20 00
"	" " " a donation of C. B. for the Mission in Tobago	1 00
"	" through Rev. Lev. Reichel, amount of collection at Nazareth	11 28
July	" through Edw. Peter, Treasurer, donation from the Ohio Missionary Soc.	30 00
"	" through Rev. W. Eberman amt. of collection at Bethlehem	53 67
August	" through Rev. David Bigler amt. " at New York for Tobago	196 47
"	" through the same, donation for Missions of the Union Church Newburgh N. Y.	20 00
"	" through the same, amount of church collection in New York in June	100 72
"	" through Edward Peter, Treasurer, donation from the Ohio Missionary Soc.	30 00
"	" through Rev. P. H. Goepf, Treasurer amt. of yearly appropriation of the Soc. of the United Brethren for propagating the Gospel among the Heathen	6000 00
Sept.	Rec'd through Rev. F. T. Bechler amount of collection made by Sr. Micksch for Westfield	10 00
Oct.	" of I. B. Hiester Esq. donation for Missions	5 00
	" through T. Addoms Esq. donation from Pilgrim Soc. of Brown University at Providence Rhode Island	26 00
	" a donation from Francis Wayland of Providence	24 00

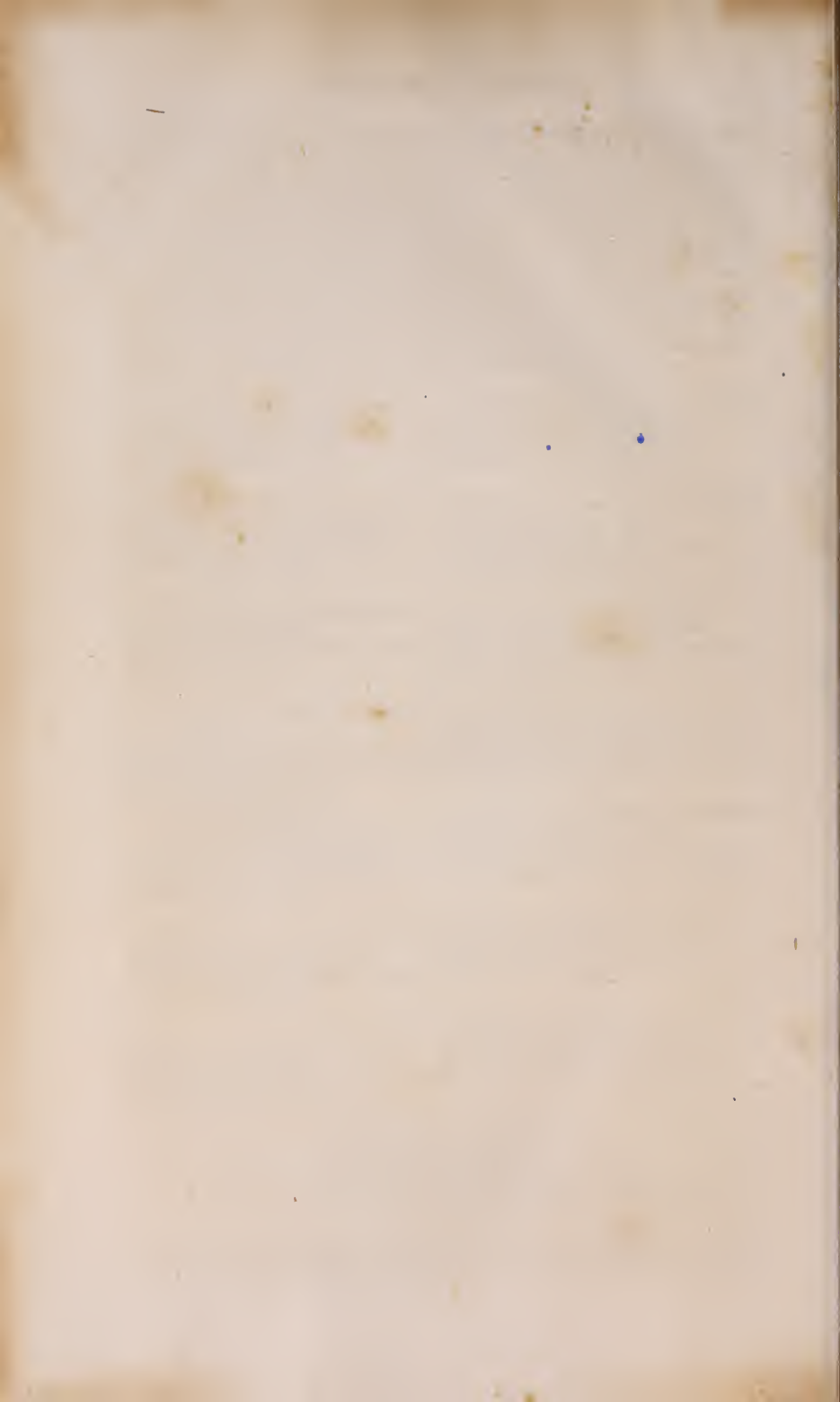
Acknowledgements.

1858	Oct.	“	of Phil. Schmidt, Ohio, a donation for Missions	5 00
		“	through Edw. Peter Esq. donation of the Ohio Missionary Society	10 00
	Nov.	“	through Right Rev. Peter Wolle Litz appropriation of Litz Fem. Missionary Soc. towards rebuilding the Training school at Antigua	20 00
			also, towards building Cisterns at Estridge St. Kitts	20 00
		“	through Rev. H. J. Titz from teachers and scholars of the Bethl. Young Ladies Seminary, donation towards building a new church in the Cherokee Missionary Station	50 00
		“	through do from do towards building a new Church at Friedenthal St. Croix.	50 00
			Monthly collections in the Brethren's church on Staten Island in 1848; for general Missionary purposes,—	8 23
			for the Sunday School at Bethel St. Kitts	5 00

VII.

OBITUARY.

On the 30th of November, departed at Philadelphia, in the 34th year of his age, Br. *Emanuel Rondthaler*, pastor of the United Brethren's congregation in that city, and formerly editor of the "Missionary Intelligencer."



For use in Library only

I-7 v.9:2/10
United Brethren's Missionary

Princeton Theological Seminary-Speer Library



1 1012 00325 3160